Christian Courier

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Education prof tells high schools to dress up

Sliding enrolments prompt calls for uniforms, better marketing

PHOTO: IRENE BOM

John Vriend: "essentials don't do it anymore"

Irene Bom

ANCASTER, Ont. — Steadily dropping enrolment figures for Ontario Christian high schools have got promoters calling for an image makeover — including school uniforms and Disney marketing schemes — designed to market Christian education with a 1990s-style, quality-for-your-money sales pitch.

"Simply having the essentials of qualified teachers and good discipline isn't going to do it anymore," says John Vriend, an education professor at Redeemer College in Ancaster, Ont., who is calling for school uniforms as part of a stronger outreach strategy.

Says Robert Kooy, a teacher at Toronto District Christian High School (TDCH): "We need to start treating Christian education like a marketable product. This slump can be a real opportunity if our schools learn to operate like good businesses." Kooy represents the staff on the school's promotions committee, which recently looked at schemes which made Disney successful.

While Vriend pulls back from those kinds of blatant business terms — he prefers to talk about the "gospel" of Christian schools — the bottom line is the same for Vriend as it is for Kooy: how to spruce up the schools as a way to draw in more buyers.

Blue jeans and integrity

Vriend admits that such lingo is a far cry from that used by the schools' founders with their "blue jeans and integrity" style in the 1960s.

But other "used-to-bes" are changing as well. With weakening denominational loyalties, Christian education from Grades 1 through 12 is no longer the assumption that it used to be.

In a recent article in *Communicator* (the newsletter of the Ontario Alliance of Christian Schools), Vriend notes that the number of students at high schools affiliated with the Alliance has dropped more than 100 since 1990. While many elementary schools have continued to grow, often in proportion to the number of non-Christian Reformed students they attract, most high schools have seen some kind of decline, he points out.

Kooy says that over the past several years less than half of the Grade 8 classes from TDCH's 12 feeder schools have gone on to Grade 9 at that high school.

Blamed for decline

This decline is commonly blamed on high tuition costs, weak commitment and declining family size in the traditional support community. But that doesn't get at the "Dutch and Christian Reformed" image problem that Vriend says is partly to blame for keeping away parents in other denominations.

Enter school uniforms. Ties for the teachers and matching slacks and vests for students would trigger thoughts of Roman Catholic or elite private secondary schools, instead of public schools, says Vriend.

And that's precisely the image that Christian schools need now, he adds.

"Whatever the advantages and disadvantages of this formality, it emits an image of tradition, excellence,

See **IMMIGRANTS**–*p.2*

B.C. and Alberta restructure public schools

Robert VanderVennen

VICTORIA AND EDMONTON — Pressures on the school system from parents or from financial problems are causing education ministries in Canada's western provinces to make some major changes in public schools.

British Columbia's Ministry of Education has announced changes to B.C.'s education policy that signal a back-to-the-basics approach. According to a pamphlet entitled "Changes to B.C.'s Education Policy," parents and the public have told the ministry "that anecdotal reports are not working, standards are not clear and education change has been too rapid."

There will be a renewed emphasis on reading, writing and mathematics, along with "the new basics of problem solving, computer-based technology and career development."

Clear standards are being set in place to evaluate student progress, with report cards "that tell parents how their children are doing." Out are anecdotal reports and in are letter grades.

In grades 8 to 12 letter grades with written comments will be continued.

The changes are a modification of the 1988 program of reform known as "Year 2000." At the heart of the debate that has gone on in B.C. for years "is the question of how schools can educate — and graduate — more students and make sure they acquire the skills they will need to thrive in tomorrow's world," says the ministry.

PHOTO: NO CHILD DESERVES LESS

An Alberta student concentrates on her work

B.C. has also announced a program of grants totalling $130,000 to promote science in the schools.

See **MONEY** –*p.2...*

In this issue:

Education 1994

Inspiring articles on Christian education.....pp. 10-16

Spiritual hunger in Ukraine.....p.12

Syrt Wolter's sword.....p.19

Thinkbit

The main goal of Christian education is to lead students into discipleship.

John van Dyk in *Christian Schooling: Education for Freedom*

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News

'Add,' 'build' key words for B.C. Christian schools

Irene Bom

LANGLEY, B.C. — While boards of many Christian high schools in Ontario worry about sliding enrolment figures, a number of their B.C. counterparts are discussing where to sink the shovel.

According to Lee Hollaar, education co-ordinator for the Society of Christian Schools in B.C., several communities may soon be adding or expanding a Christian high school.

School supporters in Langley, B.C., recently bought property for a high school to open in the fall of 1995. They decided to build after Fraser Valley Christian High School in Surrey, B.C., 20 minutes away, capped enrolment at capacity. Christian school boards in Prince George and Terrace are also discussing adding Grades 11 and 12.

"It's a bull market for Christian education over here," says Hollaar, adding that he rarely uses those kinds of business terms when it comes to Christian schools. Talk of marketing a product when it comes to Christian education "makes the hairs on the back of my neck stand up," he says.

"We've mostly just expanded by word of mouth," adds Hollaar.

May be easier

But then again, sales may have been easier to get, for various reasons, in his province.

To begin with, B.C. partially funds independent schools. The economy has taken less of a beating in the current recession than other parts of the country. Newcomers are still arriving in B.C. from the Prairies and Pacific Rim countries. And fewer splits among Reformed churches mean "less competition for covenantal dollars," says Hollaar.

But no less important a factor is the society's "deliberate" move to gain support beyond the Reformed community, he claims. A crunch for teachers during a growth spurt in the past 10 years gave a boost to that aim, as boards were forced to look beyond the ranks of Christian college grads for teachers.

One third students Reformed

At present 35 per cent of students at the society's high schools come from a Reformed background; even in "significantly Reformed" communities like Abbotsford, that number only rises to 55 per cent.

Hollaar says that he's not worried about the schools losing their Reformed perspective. "It's an act of faith," he notes.

Every five years schools are encouraged to go through a "visioning" exercise with their supporters to remind them of the founding perspective of the school. As well, teachers not trained in Christian colleges are required to take perspective update courses in their first years on the job.

At present 35 per cent of students at the society's high schools come from a Reformed background.

PHOTO: BERT WITVOET

Immigrants want to be known as ordinary folks

...continued from p. 1

community and good order," claims Vriend, who says parents tend to like the idea more than teachers.

The immigrant suspicion of anything pretentious doesn't wash with today's incomes, says Vriend. "Immigrants want to be known as ordinary folks. But meanwhile their kids are wearing $150 Nikes — who are we kidding?" Vriend points out.

One-year low tuition

Schools should also advertise regularly and consider offering a one-year introductory tuition rate for all first-year families. To get the word out, school sports teams should play local high schools as well as other Christian schools, Vriend suggests.

And boards have to look across denominational lines for teachers that share the Reformed vision of the school.

"I am not suggesting that perspective and orthodoxy be set aside to achieve inter-denominational balance but it is difficult to convince new members that a school is not a Dutch, Christian Reformed school if all the teachers belong to the Christian Reformed Church," writes Vriend.

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Money crunch in Alberta affects schools

...continued from p.1

It has not announced a similar program to promote the study of humanities.

The Alberta Ministry of Education is greatly concerned about cuts in funding. Minister Halvar Jonson recently announced that "Albertans told us during our consultations to make sure education comes first. That's why education's overall spending reduction of $239 million or 12.4 per cent over four years" is proportionately less than the cuts to other government departments.

But the annual provincial grant for a junior high student will drop to $2032 from its current $2324, the ministry's figures show.

The structure of school funding will change by having all funding come directly from the provincial government rather than part of it coming from local property taxes. Property taxes will now be collected and distributed to the schools by the province.

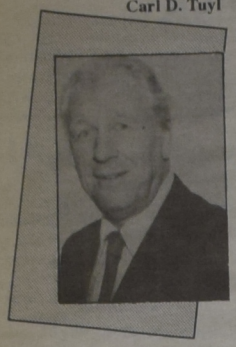
The number of school boards in Alberta will be reduced from 140 to about 60, and all superintendents will be appointed by the province.

The province will set up a number of "charter schools" which will "operate with more flexibility and autonomy in achieving results," says the ministry.

Comment

PRESSREVIEW

Carl D. Tuyl



The suicide of Sue Rodriguez has revived the debate about euthanasia. The Minister of Justice has promised a review in that legal, ethical and religious bowl of broth.

★ ★ ★

Cigarette taxes or the lack thereof have also drawn a lot of attention in the press. The lowering of the tax will burn a $600 million hole in the federal treasury. The jubilant chorus heard across the land originated in western Quebec's convenience stores, where smokes are sold to Ontarians whose province maintains the high taxes. Quebec has turned into a giant duty-free shop for nicotine addicts, and Quebec smokers are happier than a mosquito in a nudist camp. East-West smuggling has replaced the north-south traffic.

★ ★ ★

Bloc-head Bouchard mused on the shape of the future and saw the relationship between Canada and an independent Quebec along the lines of the European union. If it has to come to that, that's not a bad model. European countries are constantly searching for possibilities of closer association. The Bloc also demanded that the federal government lodge a formal protest over the U.S. State Department's 1993 human rights review, which criticized some of Quebec's language laws for violating human rights. Bouchard wanted the U.S. ambassador to be called on the carpet. The feds politely declined the invitation and Quebec protested through its International Affairs Minister.

★ ★ ★

Here is something out of the "How's that?" file: the instruction booklet included with a new Conair brand electric styling hair brush advises, "Never use while sleeping."

★ ★ ★

The Canadian dollar took a tumble just when I needed some U.S. bucks. Misfortune stalks me. At potluck suppers people refuse to sit at my table because they know they'll get to the food last. My shoelaces break on Sunday mornings and my weight shoots up from drinking water.

★ ★ ★

Saskatchewan's legislature opened with a speech from the throne as dull as the 15th showing of a soap opera episode. Said Premier Romanov: "I think whistles and bells is not what we want right now. People want a steady hand on the ship of state." There was, however, an almost visible pall hanging over the Saskatchewan legislature when it resumed sitting, a cloud of suspicion arising from a two-year police investigation into members' expense accounts.

★ ★ ★

Yes, Virginia, it does snow in Vancouver. They even had three centimetres of the white stuff in the past week.

★ ★ ★

The big question out west is who will get the lieutenant-governor appointment. Which lucky Liberal will be chosen? Patronage jobs are advertised in the *Canadian Gazette*: everybody is free to apply. Nobody, so far as I know, has enroled in Prairie Preston's tax revolt. Too cold hereabouts for joining anything but the electric blanket.

Another one from the "How's that" file: reading my dear old King James I came to Isaiah 16:11 where the prophet says "My bowels shall sound like a harp...." Embarrassing trouble, that!

★ ★ ★

Now for a look across the borders. Russians who are deprived of toilet paper and tea bags now are suffering because a strike by communications workers blanked out their favorite soap operas.

★ ★ ★

Nearly a quarter of the total prison population in the U.S. is made up of Vietnam veterans. Eighty thousand Vietnam vets have died by suicide, and untold others by drug and alcohol overdoses. Perhaps 50 per cent of all homeless men are veterans, mainly from the Vietnam War. This from *Engaging the Powers* by Walter Wink.

★ ★ ★

The Tory government in England is suffering from its traditional nemesis: sex scandals. The Minister of Social Security delved into theology to defend his government: "By definition we are all fallen creatures." That famous Synod of Dort, I bet, did not intend the statement of *corruptus totalis* as a defence for morally bankrupt politicians. "Go swing no more" seems more to the point. Innuendoes of sexual misconduct also often seem to cleave to U.S. presidents, and President Clinton is getting his share.

★ ★ ★

Bosnian Serbs were told to surrender the artillery with which they managed to maim a lot of little children in Sarajevo.

★ ★ ★

One of Germany's biggest unions has threatened to go on strike on Feb. 21. The German economy is expected to grow only around one per cent this year, and inflation is running at 3.5 per cent. French fishermen also went on strike, protesting cheap imports. But the French don't simply walk the picket line, they parade in the streets and fight with the police.

★ ★ ★

Dog catchers in Beijing have received authority to kill. The official *People's Daily* calls for an end to the new craze of keeping dogs as pets, describing it as "uncivilized and unhealthy." Of course, everybody knows dogs belong in chop suey.

★ ★ ★

The spaceshuttle Discovery returned safely to earth. Its crew reported two sightings from space: the Great Wall of China and the ego of Lucien Bouchard.

Carl Tuyl is chaplaincy co-ordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

Batten down the primers, all hands on desk

Education in the mid-'90s is facing a tidal wave that may well level all attempts by schools at uniqueness, creativity and rootedness. This tidal wave threatens all levels of instruction. The following incident illustrates what educators are up against.

Christopher Newton, artistic director of the Shaw Festival in Niagara-on-the-Lake, Ont., visited St. Petersburg, Russia, a while ago. He had to speak to a group of university students. To get to the university, Newton took a taxi and heard Michael Jackson sing on the cabbie's radio.

After giving his speech at the local university, Newton listened to students complaining about the influx of Western pop culture into their country. The students said they were afraid that their own centuries-old culture would be pushed aside and forgotten by Russian youth.

Newton told the students they were up against a universal problem. Canada is experiencing this attack on its own culture, he said. Even France is waking up to the threat of Disney Land and McDonald's. Every country in the world is finding that Hollywood culture financed by Japanese money is invading its entertainment market, he added.

Reductionist pop culture

As I listened to Christopher Newton tell his story, I was struck by the fact that the concern expressed by him and the Russian students is similar to the one expressed by many educators. And for good reason. Tidal waves are indiscriminate. They don't level only theatres and leave schools standing. Or to apply the metaphor to the influx of mass culture: Western pop culture doesn't level only national cultures and spare the "culture" of school communities.

We may as well face it, schools are in the fight of their lives with the stronger come-on of a worldwide, reductionist pop culture. Why is this such a threat to the schools? Pop culture is a lazy person's art. It is shallow, it is blatant, it is collectivistic, it is totalitarian. Pop culture appeals to the lowest common denominator and depends on hype and clever marketing.

The influence of pop culture will not usually come by way of the teachers and the curriculum; it will come via the entertainment media, the information media, the commodity market and social peer groups.

Strategies for survival

The school community can do a number of things to soften the blows of the tyrant.

1 Some form of isolation from its influences is imperative. Children and students need to have stinting access to television, Hollywood films, popular music and all other expressions of mass culture. Parents and teachers need to get together on this. There ought to be frequent workshops on recognizing the enemy in popular culture.

2 Parents would do well to fight bravely against consumerism. After all, shopping is the number one form of entertainment in North America. And giving in to the tremendous appeal of styles and brand names that are "in" does nothing to build individuality and character. And we're not even touching on the issue of stewardly use of resources here.

3 The school community must exude a deeply felt need to develop an alternative mindset. The best kind of defence is a good offence. Parents, educators and students must place great value on thinking and behavior that say that music making, video-making, lifestyle issues ought to be differently resolved by those who want communication to be truthful and disciplined than they are by those who cheapen and commercialize every form of human expresssion.

4 Teachers *and* parents do well to favor those kind of cultural expressions that sensitively explore human nature, show integrity and creatively engage their audiences. A Shakespeare play or a Bruce Cockburn concert are good antedotes to performances by Madonna or Stallone.

5 Schools should fight against the winner and hero mentality prevalent in sports and entertainment that elevates the few and puts down the many . This could be done by community projects that expose students to the elderly, the sick and other vulnerable groups (It's amazing what one can learn about human dignity from those who bravely accept adversity day after day). Fighting the hero mentality should be strongly focused on in the school's sports program.

6 Schools should encourage the development of interest in hobbies, outdoor activities, crafts and other hands-on activities that reduce the need for young people to kill time in front of the television set or ghetto blaster.

No doubt there are other strategies that can be adopted by a school community to fight against the forces of uniformity and conformity. I don't know about you, but I dread the thought of a monochromatic world that speaks only one language, knows only one culture and thinks only one thought: "Wow, heavy, man."

BW

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Letters/ Editorial

Dooyeweerd centre good for a Christian's daily life

Regarding the letter, "Dooyeweerd's Tongues...," written by Mr. Bert Boekestijn (Feb. 4), I wonder if he has ever read any of this great philosopher's work. Granted, reading Dooyeweerd's writing is an arduous task, requiring the most comprehensive of dictionaries, but to say that he has nothing important to say in 'today's living' suggests the very need for a Dooyeweerd Centre.

Personally, the *Wijsbegeerte der Wetsidee* ['the philosophy espoused by Dooyeweerd is based on the concept of law] has had, and continues to have many positive, meaningful effects on my life. I believe that, as a system of thought based on the regenerated heart of the believer, this philosophy can have profound implications for the daily life of those who study it.

For Redeemer College to dedicate a centre in Dooyeweerd's name is to give its students the opportunity to study, critique, and revamp this very complex, powerful and rewarding system of thought. If this centre affects students the way my personal study of Dooyeweerd has, it will enable students to become respected and powerful Christian voices in the secular world of mainstream academia and beyond.

Rest assured, Mr. Boekestijn, that this is not a fruitless venture, but one that will continue the Lord's powerful work in every Christian's daily life. Redeemer College is doing a great service to its students with this centre, and our prayers and financial support should be with them (as always).

Kevin H. de Jong
Owen Sound, Ont.

Death with dignity or faith?

Sue Rodriguez decided to follow her convictions and end her life, even though the Supreme Court had ruled against her request for a change in the Criminal Code to permit physician-assisted suicide. The B.C. woman, who suffered from Lou Gehrig's disease and who was weeks away from death, had a doctor help her end her life. MP Sven Robinson witnessed the suicide and held her in his arms when she died.

And now Parliament has decided to reconsider the matter of doctor-assisted suicide and put a potential change of the law to a free vote by MPs.

Whatever one may say about the rightness or wrongness of what happened in Sue Rodriguez' home, the story evokes feelings of sympathy and understanding. After watching Sven Robinson tell a national TV audience in a choking voice about Sue's final hour, one has to acknowledge that there is a story of human courage and compassion here.

Compassion becomes the norm

Because it is a story of courage and compassion it may well lead to changes in the law. And that's unfortunate. It is almost a foregone conclusion that sooner or later Canada will allow some form of doctor-assisted suicide.

The reason for that is simple. The laws we have today were drafted at a time when God's will for life was officially acknowledged in laws. People felt it was wrong to take one's life, no matter how great the suffering.

We live in different times now. Today the main consideration for moral judgments is compassion, not the will of a supreme being. We have become a law unto ourselves. We think that compassion is the ultimate law for life, except in cases where we hurt another person. Hence, most moral questions revolve around the freedom of choice that compassion insists on. Even the vote in Parliament will be a free vote and the subject of discussion will be a person's freedom to decide when his or her life should end.

The echo of Sue Rodriguez' statement "Whose body is this anyway?" resonates in the media rooms and halls of legislation.

Another kind of courage

But there are other voices that do not get much of a hearing in these rooms and halls.We know of a Christian named David Donevan who died from Lou Gehrig's disease a year ago and who answered Sue's question by saying and demonstrating that he belonged, *body* and soul, to his faithful Savior, Jesus Christ.

Donevan, a Toronto physician turned preacher, had this to say about Sue Rodriguez before his death: "I really admire her. She has an awful lot of guts and get-up-and-go. But I disagree very strongly with what she's trying to accomplish. It's an act of euthanasia. As a Christian, I can't agree [with terminating life]. Only God should decide that. When we tamper with that, there are grave dangers involved" (*London Free Press*, Jan. 27, 1993).

Worthy of respect

Those who argue in favor of euthanasia or doctor-assisted suicide emphasize the right of a person to die "with dignity." But what is dignity, other than the quality of being worthy of respect? How can that quality depend on one's physical condition?

David Donevan did not believe that his dignity was in peril when his body deteriorated. He waited for God's time to come. His concern was dying "with faith." Although he hated his disease and saw it as "a real blight," he found in it a higher purpose. While he was ill, young people came to his church every Sunday at 8 a.m. to pray for him. That practice changed the young people and the way they regarded illness, said Donevan.

In a 1986 C C article on euthanasia we wrote the following: "We are stewards of our body, not owners. We have a responsibility to maintain the property, putting reasonable efforts to that end. But we do not have the right to cancel the lease."

Rodriguez decided to cancel the lease. Donevan waited for the owner to claim his property.

BW

A right insight gone wrong

The Jan. 21 issue of *Christian Courier* contained several articles about home schooling.

As a principal of a very small Christian school (13 students) it is not so easy to be very positive about home schooling. A few more students could possibly help our school survive. In that struggle for survival it is hard not to compete and difficult to extend a helping hand.

While these practical considerations are important, they are less significant (at least for me personally) than a theological-philosophical consideration. Are the worldviews of Christian home schoolers and Christian day schoolers the same?

At first glance they look remarkably alike, but at closer inspection there is a significant difference: the place and working of the community. Especially since the Enlightenment, emphasis has fallen more and more on the individual. Home schoolers, with all their good intentions, have failed to recognize sufficiently the unbiblical nature of this emphasis.

The vows made at baptism are not only vows by the child's parents, but also by the congregation. Yet outside the confines of immediate church activities, the latter seem to be of little or no importance to home schoolers. Their worldview seems to be too individualistic.

Michael D. Williams recently astutely commented on individualism: "*Individualistic* Christianity thinks of the faith solely in terms of one's personal and private relationship to Jesus." Unfortunately, that "evangelical individualism reflects a right insight gone wrong." Later in the article he states that "the privatization of Christianity leads to secularization" ("Individualism and Biblical Personhood"; *Pro Rege*, vol. 21, no. 3, March 1993:6-22). The article deserves to be widely read.

Albertans have recently become engulfed in Kleinian privatization, bringing enormous pain to its innocent victims. Like Ralph Klein, home schoolers may not have carefully thought through their decision. As far as I can determine, their right insight has gone wrong.

Bert den Boggende
Fairview, Alta.

God's words are pure

We may indeed object to an expression like "the pure preaching of the Word," as you did in your editorial "Strive for wholesome, not pure preaching" (Feb. 4). Even when we pray that our pastor may be guided and directed by the Holy Spirit, we know that his sermons are not pure because they are the work of a human being.

But we Christians who have the gift of discernment do not have to search long for something which *is* pure. You already mentioned an example from Psalm 12:6.

I wish that you had stressed a little more that the words of God are very pure and perfect, because they are divine words. Human words are not pure, not even during the preaching. At best they can be edifying and a blessing.

Enno Ennema
Chatham, Ont.

OUR CLASSIFIED PAGES CAN BE FOUND ON PAGES 20 - 23

Learned helplessness

Since the Alberta Conservative government has announced its plans to reduce the provincial debt in three years with drastic cost-cutting measures in education, social welfare and health, the daily newspapers have cultivated a sense of panic as everyone wonders, "How will this affect me?"

When the University of Alberta announced plans to close its Faculty of Dentistry and restructure the education program, cries of dismay and betrayal were evident, as one dean spoke of "having been suckered by the administration."

As the Quebec government reduces the taxes on cigarettes to reduce the influence of smuggling rings in the province, health and lobbying groups are rallying with claims of ministerial incompetence.

When panic, dismay and betrayal are the mood of a public which perceives its leaders as incompetent, then any sensible suggestions for change are resisted no less vigorously than inane recommendations for different ways of doing things. In the end, when the public's anger and energy have been vented and spent to little avail, a depressed people accepts whatever has been decided for them without joy or hope.

Creating uncertainty

Am I overreacting? Sometimes I think that our Alberta premier has studied the literature on "learned helplessness" and decided to implement the research findings on a grand scale in this province.

First, you create a sense of instability and uncertainty: announce massive reductions that send people scurrying. Then cut off the avenues for escape by removing the structures which have enabled people to make a difference in the past — local boards and lobbying groups. Finally, you provide just enough resources to keep the people alive. In the end, the loopholes and escape exits will no longer be sought out by those who have been minimally placated.

Social psychologists have demonstrated these steps successfully with dogs which were taught that they cannot escape shocks, regardless of what they do; the dogs, in the end, failed to take initiative in other situations where they could have escaped the shocking punishment. Helpless dogs and depressed people both suffer paralysis of the will and a passive resignation. Both lack a sense of personal efficacy, a feeling of being able to make a difference and have any control over their lives.

Must not lose heart

In this climate, it is imperative that we do not lose "heart." We must continue to critique, to question, to demand accountability. Some of the suggested changes are for the "common good"; some are destined to perpetuate continuing evils. What we need to hear from our pulpits and in our Christian papers and journals is how we can evaluate what bodes for good or evil, and how we can be galvanized into actions that do make a difference.

The need for our Christian organizations to speak up and be heard has never been greater than at present. The in-house energies we are expending on denominational issues needs to be redirected to focus on how we as a Christian church or organization can make a difference to those in the marketplace, schools, hospitals and flophouses.

I know what I am going to do in Monday's educational foundations class: give students an assignment to write letters which make their concerns known to their MLAs.

Alyce Horzelenberg Oosterhuis is associate professor of education and psychology at The King's University College, Edmonton.

Rooftop Musings

Alyce Oosterhuis

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Video review

by
Marian Van Til

Stalin

Stars Robert Duvall, Maximillian Schell
Produced by HBO

PHOTO: THE WORLD BOOK ENCYCLOPEDIA

Joseph Stalin

Over the years there have been many books, documentaries and filmed fictionalized versions of the events and players involved in the 1917 Russian Revolution. But it is safe to say that in the few years since the collapse of the Soviet Union there has been a particularly high interest in Russia and its history. The advantage at this point, of course, is that we in the Western world now have access to sources, documents and geographical locations in the country itself which were for a good 70 years off limits not only to us, but to most Russians as well.

This latest version of Stalin's life, filmed in 1992 by Home Box Office (HBO) and shown last year on cable TV, is now widely available in North America on video. It is noteworthy because it makes use of previously inaccessible material and was shot in Moscow and environs with the cooperation of the Russian government, several ministries and museums.

Despite the compelling cinematography of real locations, and some new information about the level of Stalin's barbarity, *Stalin* will, on the whole, be a disappointment for those interested in history, politics and motivating forces.

Psychological melodrama

HBO has opted for a psychological study (though not an in-depth one) which quickly demonstrates the extent of Stalin's psychosis. As his fears gave way to true paranoia, he was the cause of his wife's suicide and systematically had most of his "friends" and colleagues executed because he was convinced they were conspiring against him.

But the film doesn't show us much beyond Stalin's increasingly paralyzing suspicions. The viewer concludes that, while seeming fairly normal, Stalin was deranged, not unlike Hitler (and responsible for even more deaths than Hitler was). But how did this happen? What motivated him? What events and circumstances thrust him into his position of absolute power? How was he able to keep the people's loyalty while millions of them were dying at his command? Perhaps the strangest and most disturbing of all points to ponder about Stalin is his long slide from seemingly committed Christian seminary student (alluded to in the film) to one of humankinds's worst butchers. Viewers may know partial answers to some of those questions from having studied other sources, but we're certainly given no history lessons here, painless or otherwise.

No room to manoeuver

This *Stalin* only teases us with what the key to those circumstances might have been in a few scenes with Lenin (well-played by Maximillian Schell) and a few others in the inner circle. (Lenin, incidentally, comes off quite positively in comparison to Stalin's viciousness.)

There are a handful of respected actors in *Stalin* but their talents tend to be wasted. Robert Duvall, who rightly has a reputation as an excellent actor, pulls as much as he can out of his role as Stalin. But he's not given much room to manoeuver. The result is that Stalin often comes off like an Italian Mafia don (and looks like one due to a strangely phony looking, dark-colored toupé). Perhaps that resemblance is oddly appropriate.

Despite the fact that this *Stalin* is mostly psychological melodrama, in the end it has a strangely forceful impact. The amoralistic brutality of the man finally becomes overwhelming, affecting and raising questions in the viewer long after he or she has finished watching this video.

Canadian pornography entering U.S. by satellite

TUPELO, Miss. (EP) — The American Family Association (AFA) says a Canadian firm that is sending hard-core pornography to U.S. homes by satellite is violating the law. The Ottawa-based Exxxtasy TV, which has signed up nearly 20,000 subscribers, broadcasts hard-core films into Canada, despite being banned in Canada by the Canadian Radio-Television and Telecommunication Commission

The AFA's Pat Trueman has asked the U.S. Justice Department to investigate Exxxtasy TV, saying its operation violates federal obscenity statutes. A U.S. satellite service by the same name was closed in 1990 after being prosecuted by the federal government. Trueman says the government can, at least, prosecute the U.S. owners of the satellite being used for the broadcasts.

What's in a name?

TOKYO, Japan (EP) — A Japanese father may name his son Akuma, which means "Devil," the Tokyo Family Court ruled. Government authorities had refused to register the child's name, and had expressed concern that the name would be an undue burden for the child. But although the court called the father's decision "an abuse of the right to name," it also said authorities would have to go through proper legal channels to change the father's choice.

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Church, Marian Van Til, page editor

Evangelical Protestants in Dominican Republic mount year-long religious liberty campaign

David Miller
SANTO DOMINGO, Dominican Republic (NNI) —

On Oct. 2, 1993, residents of Santo Domingo were startled by the unthinkable — thousands of evangelical Protestant Christians were demonstrating *en masse* through the streets of the Dominican Republic's capital.

As they marched toward the 27th of February Rotunda, escorted by police, vehicle horns blasted and marchers alternately sang "When the Saints Go Marching In" and chanted "Christ is Lord of the Dominican Republic."

Once gathered in the rotunda, Rev. Modesto Edwards, president of the Dominican Federation of Evangelical Unity (CODUE) and chief organizer of the event, welcomed the marchers and led them in more spirited singing. Then they fell silent as CODUE vice-president Miguel Garcia stepped to the microphone and delivered what has come to be known as a manifesto for religious liberty.

"In the context of the commemoration of the 476th anniversary of the Protestant Reformation," Garcia intoned, "we have called this holy convocation to reiterate the true principles that gave birth to the New Testament Church."

Citing cases of religious discrimination against non-Roman Catholic citizens of this island nation of six million, the CODUE proclamation called upon the Dominican state to grant Protestants "equality of rights" with Catholics and pledged to "maintain a constant clamor for the liberation of our people from every power of evil."

Dominican politicians listening that day may have recognized an important catch phrase embedded in the CODUE manifesto: "constant clamor." The massive demonstration was more than a one-time Protestant publicity stunt. Rather, CODUE leaders staged the event as part of a year-long campaign — timed to culminate in presidential elections slated for May 1994 — intended to persuade the government to broaden religious rights for non-Roman Catholics.

"The Second [of October] took as its point of reference the Protestant Reformation to warn whoever emerges as the new President on May 16 that we are not satisfied to stand around with our arms folded," Victor Tiburcio, an evangelical journalist, told NNI. "Through prayer and action we are going to claim rights for the evangelical community."

Tough work

Tiburcio affirms there is "an immense, public action campaign going on this year effectively utilizing the communications media to denounce injustice against evangelical Protestant churches and agencies here," adding that "every month, the Protestant churches are involved in some kind of concerted effort."

The evangelical community in the Dominican Republic could find its dream of broader freedom difficult to achieve, however, given the fact that Protestant Christians constitute only 12 per cent of the electorate in a country proud of its heritage as the first colony established by Catholic Spain in the New World.

Though Protestants enjoy basic rights such as freedom of assembly and expression, and have access to publishing and broadcast media, they are prohibited from certain ministry activities. They cannot, for example, serve as chaplains in the police and armed forces.

Roman Catholic priests and lay workers not only fill such posts, but the government also pays them to do so. While Catholic priests are authorized to perform legal wedding ceremonies, persons who wish to be married in a Protestant church must first go through a civil ceremony.

State religion

The source of discrimination against Protestants, and the principle target of their year-long campaign, is the *Concordat*. Endorsed in 1954 by de facto President Rafael Leonidas Trujillo, the treaty recognizes Roman Catholicism as the state religion.

Analysts allege that Trujillo negotiated the *Concordat* with the Vatican in order to gain the crucial political support he needed from the church to legitimize his dictatorship and strengthen his regime. In return, Catholics obtained significant state privileges like tax-funded subsidies to maintain parochial schools and local parishes.

CODUE has formed a team of legal professionals known as the Juridical Commission to draft a religious equality law. Advocates plan to submit the proposed legislation, currently being studied by representatives of various Protestant denominations, to Congress following mid-year elections.

One favorable result of the religious freedom campaign has been to enhance unity among evangelical Christians. Nearly 80 per cent of the Protestant denominations in the country have come into the CODUE fold, pledging to "seal a covenant of unity."

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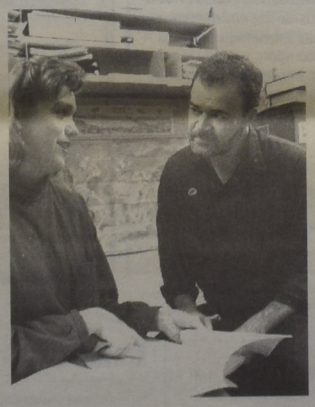

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Dean Ward, a professor of English, is at Calvin because of those words. In his office there is a map of the Earth with this caption: "Make your world bigger." It's a guiding motto for both his teaching and his learning. "If students are to develop a Christian worldview that will guide them through their choices in life," says Ward, "they must seek a genuine *world*view, not a neighborhood-view or dorm room-view. The world is created by God and it's a big, exciting place."

Ward encourages students to be "voracious, adventurous learners," for the sake of Christ. "When students and I struggle over a paper or a novel, we are struggling to know God, grappling with the kingdom," he says. "Each of us is called to help redeem culture, and learning to think and write is essential training for that kingdom work."

Ward's style of teaching requires Calvin students to take responsibility for their education and for enlarging their own worlds of curiosity and concern.

"I want to get on the same side of the desk with the students," he says. "I have a lot of good answers, but I don't have *all* the answers. My knowledge is exemplary, but not exhaustive. If I'm not a good learner, I'm not a good teacher."

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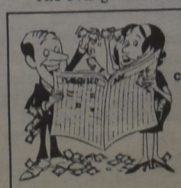

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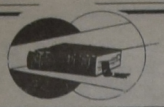

Bible Notebook
Al Wolters

Acting cosy with crooks and riffraff

"Later, when Jesus was eating supper at Matthew's house with his close followers, a lot of disreputable characters came and joined them. When the Pharisees saw him keeping this kind of company, they had a fit, and lit into Jesus' followers. 'What kind of example is this from your Teacher, acting cosy with crooks and riffraff?'" (Matt. 9:10-11, *The Message*).

The market is flooded these days with different translations of the Bible. We have barely gotten used to the New International Version, and already there is a spate of more recent new translations of the Bible or of one of the two Testaments. These include the New King James Version, Today's English Version *(Good News for Modern Man)*, the New Jerusalem Bible, the Revised English Bible, the New Revised Standard Version and the New Jewish Version *(Tanakh)* of the Old Testament.

It is somewhat bewildering to be faced with this great variety of English Bibles. Which is really the most accurate and reliable? Which should we use for Bible study, or for Scripture memorization, or for public worship, or for a course on the Bible as literature?

In my own opinion, the NIV is probably the best all-around Bible translation, although it is not difficult to find fault with it. All translations, including translations of the Bible, are necessarily defective in some way, and the best translation is the one that is least defective in the areas that are most important.

A few weeks ago I came across a new translation of the New Testament entitled *The Message: The New Testament in Contemporary English*, from which the above-quoted passage is taken. It was done by a scholarly pastor named Eugene H. Peterson and published by NavPress, the publishing arm of the Navigators, in 1993. My wife and I have been using it for our Bible reading recently and we find that it makes the New Testament come alive in unexpected ways.

Vigorous language is very clear

Unlike the *Living Bible*, which is essentially a paraphrase based on existing English translations (and which, incidentally, is also currently being revised), *The Message* is a genuine translation from the original Greek and was checked by a number of professional New Testament scholars. However, it is a relatively free translation, which draws on the racy vocabulary and colorful idiom of contemporary North American English to communicate to today's reader.

In some ways, it is a North American counterpart of *The New Testament in Modern English* by the British pastor J.B. Phillips, which was first published in 1960. I would recommend its use especially for people who are making their first acquaintance with the Bible, and for those (like myself) who have grown up with the Bible and need to hear afresh its familiar passages.

The passage quoted above continues as follows: *Jesus, overhearing, shot back, 'Who needs a doctor: the healthy or the sick?' Go figure out what this Scripture means: "I'm after mercy, not religion." I'm here to invite outsiders, not coddle insiders."*

It's pretty hard not to understand what Jesus is saying here.

Another attractive feature in this translation are the headings that are put over the different sections. They are like headlines in a newspaper, catching the eye of the browser and drawing him or her into the text. For example, we find catchy headings like "The Madmen and the Pigs," "Obedience is Thicker than Blood," "Sunlight Poured from his Face," "God is Kind, but not Soft," and so on. It makes for an invigorating read.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont.

Condemned Iranian pastor released after 10 years in prison

Barbara Baker

ISTANBUL, Turkey (NNI)—Condemned Iranian Christian Mehdi Dibaj, who was soon to be executed, was instead released by Iranian authorities on January 16 after 10 years in detention. Dibaj's release followed an international outcry last month after it was learned that a religious court of the Islamic Republic of Iran had ordered Dibaj's execution any time after January 10.

According to the official Iranian news agency IRNA, Dibaj was released from his Sari jail cell in north-central Iran pending a court investigation. Church officials in Iran say they did not post bail for the 60-year-old Assemblies of God pastor and Bible translator.

The Tehran government denied it had sentenced Dibaj to death for converting from Islam to Christianity 45 years ago.

But a copy of the official verdict in Dibaj's case says, "Because in adulthood...he insists on his belief on non-Islam he is sentenced to execution."

A number of Islamic regulations and fatwas (legal pronouncements) of Islamic jurists were quoted in the ruling as justification for the death sentence. Many Islamic jurists consider that abandoning one's belief in Islam is a capital offense.

"They say, 'You were a Muslim and you have become a Christian.' No, for many years, I had no religion. After searching and studying, I accepted God's call and I believed in the Lord Jesus Christ in order to receive eternal life," Dibaj wrote in his formal defence.

"People choose their religion, but a Christian is chosen by Christ."

Both France and the United States had called on Iran to honor its international agreements to protect freedom of religion and release Dibaj from death row.

According to church leaders, Dibaj underwent numerous mock executions and spent two of his 10 years in prison in solitary confinement. During his imprisonment, Dibaj's wife divorced him and has since remarried a Muslim. Dibaj has four children.

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Modern culture throws out the gauntlet to the Christian school

H. van Riessen

The following article, translated from the Dutch into English by Bert Witvoet, is part of a speech given by Dr. H. van Riessen at the tenth National Christian School Congress of the Netherlands in 1961. Van Riessen, who was professor of philosophy at the University of Delft at the time, addressed a situation that is probably right on target for the Christian school movement in North America today.

My subject is modern culture. By modern culture I understand human beings who build, as well as the things human beings make. There exists a continuing and interchanging relationship between the two: people influence culture; culture influences people.

Looking at it from one side of that relationship we see that people are placed in a situation in which they constantly have to determine their attitude towards the culture in which they live and work. Culture throws them, as it were, a challenge (the idea comes from Toynbee) and they have to find a response.

Modern culture comes with a challenge which demands a response from the Christian school....

Schools like to preserve

My introductory remark about a school is that, by its very structure, it is preserving, conservative. One must expect that. After all, each year a school has to mould a new shift of youth on their way to maturity. A school's strength and economy will be found in a tendency to repeat itself as much as possible. That lends a conservative character to the school.

Added to that is the fact that with a large number of schools a general kind of instruction must be given, requiring education to be regulated. And every regulation has a tendency to make things permanent. This, too, adds a conservative tendency to the climate of a school.

A dynamic society

It's not that bad, really, that a school has a preserving structure, if only society were also static. That way school and society would be a perfect match and the school could offer good, formative preparation for life.

But that perfect match-up is lost if society experiences swift changes. And that is the case today. We experience profound changes in our society, in our culture. These changes are so intervening that we have to speak of a new time period....

I'm thinking of someone like Burnham, who says that the feudal society of the Middle Ages made room for the capitalist society, and that now, the capitalist society has passed away and a society of managers and organizers has begun....

Mannheim says that up till the Middle Ages society was collectivistic, that since that time society became individualistic, and that now, everything is turning around and is clearly becoming collectivistic again.

These people are telling us that we are entering a new period. And not even the half of it has been told. But the important point is that from now on we will experience constant change in our culture and that we have entered a dynamic period.

Crucial decisions

If that is true, then you will realize that this brings exceptional difficulties to schools. They will face a new problematic: a school, which according to its inner nature is conservative, having to adapt to a society which is dynamic. The school has to assimilate this dynamic tendency. To me this seems to be the most important problem of the future when considering the relationship between the school and culture.

With this change comes a new problem that is familiar to you. It's usually presented to you in the form of a cliche: a black and white scheme of conservative versus progressive. I would say that this cliche is foolish. The fact that one is conservative and the other progressive is not the important contrast in life. But what is crucial for the future is that this scheme divides people. What divides us is different ideas about what must be preserved and in which direction one must strive.

At this point van Riessen points out that Western society broke through the shackles of ancient times and has liberated humanity. But there is a shadow side to this. Western society became restless and chased after success; as a result its spiritual resources have shriveled up. Science and technology have both liberated and enslaved people. The pursuit of emancipation has resulted in the idea that we can do without God. Van Riessen tells a humorous anecdote of his little six-year old son who prayed quite long at the table. His sister complained about it, but he answered that since he was small he needed to pray long. Once he had grown up he wouldn't have to pray so long because then he could do things himself.

Rise and decline

Is the Christian school prepared to serve a Christian answer to modern, predominantly secularized society, a culture without God — think of the factory, think of all areas of life?

I want to begin with sharing a striking experience. In Canada, Christians who emigrated from the Netherlands have for several years been busy enthusiastically establishing Christian schools. Sometimes they build a school before they build a church because they think that if they build a school first and use it for church on Sundays, they will have a good chance of being able to build a church as well after three or more years.

I had to give speeches in Canada and the Christian school was also discussed. At one of these occasions an Anglican pastor asked me: "Did you know that the secularized public schools of today used to be Christian schools?" I answered, "I did not know that, but I would have expected it."

Then he said to me: "What do you expect from this new action to establish Christian schools? Do you expect that they can escape the fate of rise, shine and decline?" I answered that, given the history of Christianity and all the undertakings of Christians, I was afraid that eventually this action would also fail and that Christians would then have to start anew. He agreed and was willing to co-operate if we looked at it that way.

In my discussion with the Anglican pastor we had wandered onto a path that we in the Netherlands with respect to Christian schools have to take into account as well. It is a sad but also joyful fact that, going by history, all Christian undertakings will become stranded, stagnate and finally fail, and that Christians will have to start all over again.

Imbued with Kingdom Spirit

This fact is sad because stagnation is sad. Yet it is joyful because God is forever patient with us and enables us through the grace and power of Christ to build anew, again and again....

It is not difficult to draw the conclusion that Christian education in the Netherlands in the '60s suffers from routine-oriented work and the isolation of specialization. One seldom experiences the dynamics, the motivation and also the concern of the Kingdom of God. It seems as if many ... silently accept that the Kingdom of God is something not relevant to the Christian school and Christian instruction; that it belongs to something else.

If this abstraction, this separation of education from the Kingdom of God continues, then Christian education will cease to be relevant as well. And the forces of decline will continue....

Whether the answer of the Christian school to the challenge of modern culture will be a Christian answer depends mainly on one thing: will the Christian school community, filled with the Spirit of Christ and love for God, seek its dynamics from the Kingdom of God?

When the Christian school entrusts to its children this attitude toward life and imbues them with it, when the Kingdom is dominant in its teaching, then Christian education will experience that all other things will be added to it as well, also the Christian answer to the challenge of modern culture.

Each year a new shift of youth PHOTO: BERT WITVOET

EDUCATION 1994

What teachers do on professional development days

Curt Gesch

> ***"If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth"*** **(Col. 3:1-2).**

Perhaps you are wondering what the teachers did last Friday. What exactly are these "professional development days" for, except for eating at Savala's Restaurant? What do teachers do every Tuesday after school at staff meetings, besides gossip about students?

To put it as succinctly as possible, I think it's fair to say that teachers try to help each other develop a "Christian mind" in their educational work at these meetings. A strange phrase, that: "a Christian mind." Perhaps if it were "a Christian brain," we could make some snide comments such as: "I can see it working: my teacher's Christian brain is down to one lobe now."

Things above

The Christian mind, however, is something quite different from brain. It is more closely related to the passage quoted above from Colossians 3. Here Paul tells us to set our minds on things that are above. Now this does not mean some sort of empty-headed meditation on spiritual things. "I just want you all to sing from the heart — think no thoughts — just concentrate on singing 'Father, I adore you.'" Or some other pseudo-Christian, proto-zombie muzak-cal exercise.

Check out Colossians 1:15-20. Here "sweet Jesus" is shown to be the creator of heaven and earth, the one who rules the world in his providence, who redeems humankind and all creation, in whom even the orbits of electrons, the mating flights of hummingbirds and the viscosity of oil "hold together." It is this tender, caring, nurturing, powerful Christ on whom we are to "set our minds."

"To set our minds on" means, then, to re-orient our whole existence after the pattern of Christ rather than concentrate on the things of this world, that is, those ways of living that leave Christ out of "mind."

For teachers, this means that careful consideration of the way in which we write our Christmas cards and letters is not a matter of personal whim and taste, but a matter of obedience. Is my time better spent Christmas carolling at Bulkley Lodge than handwriting every card to show my esteem for the receiver? Is a computer letter a more or less responsive, obedient action this time?

Worldview questions

Can one be ignorant of learning disabilities and still brag that in a Christian school teachers treat each student as image of God? Or can we pride ourselves on being experts in treating learning problems without thinking Christianly about the goals of education that honor Christ?

How ought self-esteem to be understood? In what ways are your students being affected by the worldview that says that their self-esteem is based on "accepting themselves" rather than by the fact that each student and teacher who confesses Christ as Savior is to feel good because — in spite of our sins — Christ died for us and so God the Father accepts us.

Do such actions as violation of fish and game laws, whether one smokes tobacco products or not, the role of competition, the sacrament of the cross-check — are these and many other things the topics of our discussions in the light of the example of Christ, the Word of Christ and the Spirit of Christ? If so, then we are on the way to developing a Christian mind.

It happens

I, for one, see evidence of such a development taking place right here in this school. I see Grade 9 and 10 students reacting to books on more than a merely emotional level; instead, some students are beginning to weigh and consider from the viewpoint of a Christian mind.

I see Grade 11 students responding from a Christian mindset when discussing case studies concerning both enjoyable (dating, kissing, playing huggy-bear) and painful (divorce, broken relations) situations.

I see Grade 12 students showing that as a class and individually they can "discern the spirits," often teaching each other that what is apparently wise may be foolishness according to God's standards.

Why the fuss?

Some of you, however, must be confused about this all. A Christian mind? Why all the fuss? School is school. Besides, I get enough of this Christian stuff in church. You may have a point. At one point in my life I felt the same way. Actually, though, I am describing two reactions.

First, some of you have trouble thinking Christianly because you're not sure that you are or desire to be a Christian. I thank you for what must be extraordinary patience in bearing with our certainty. Please allow those of us who are convinced Christ-believers to show you the joy that being a Christian entails. Also please forgive us, Christian students and teachers alike, for what are our frequent un-Christlike examples.

Others of you are Christians but are not sure that Christmas cards and computers have anything to do with the faith. I must admit that I have little patience with you, probably because I used to feel this and have "gone beyond" such thinking.

Praise offering

Baldly put, I am convinced that having a Christian mind is rooted not in salvation-plus-strict-morality, but in bringing everything we do as an offering of praise to Christ. As II Corinthians 10:5 puts it: "We take captive every thought to make it obedient to Christ."

So those are the sorts of things that we do at staff meetings and professional development days (besides eating at Savala's, that is). We work at developing a Christian mind.

It may be difficult to think about a Christian mind when your human brain is being fractured by trying to balance recalcitrant equations, or when your verbs just won't conjugate, or when your sex drive seems stronger than your will power. Nevertheless, it is this valuable and necessary activity (it's NOT an elective course) that we are involved in every day.

With apologies to Robert Frost I say,

No one knows how glad I am to find
On any sheet a show of Christian mind.

Curt Gesch is an unemployed teacher living in Telkwa, B.C. Reprinted from his booklet The Potato Parable.

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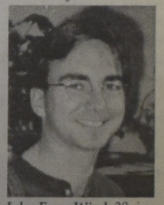
Stoffel Francke, 26, really likes the academic work which has a focus on what is happening in the world. "It has a practical as well as a theoretical impact, and is tied to a community."



John Enns-Wind, 29, is full of questions, but wants to learn more and be challenged by those questions.

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Feature

A new spiritual hunger in Ukraine

Christian students spearhead revival

PHOTOS/COURTESY JOHN VALK

University of Nizhen, with bust of poet Gogul in foreground.

John Valk

The West has become quite interested in recent developments in Eastern Europe. With the collapse of the Soviet Union, the cultural and political map of this part of the world has been redrawn. The establishment of sovereign republics has created a new situation of national fervor, economic change and individual freedom.

Barriers restricting Western access have largely disappeared. As such, Eastern Europe has, in many ways, become a new frontier for the West. New opportunities are emerging for the venturesome. Westerns, many with different agendas, have taken up the challenge.

I had the privilege of spending three weeks in Ukraine during November and December 1993. My trip, arranged by Barrett Horne, Ukraine co-ordinator of the International Fellowship of Evangelical Students (IFES), took me to Kiev, Nizhen, Ivano-Frankivsk, Odessa, Nikolaev, and Minsk (Belarus). I spoke at universities in these cities, on the topic "Religion and Education: A Matter of World Views."

In each situation I was pleasantly surprised by the interest taken in this subject. Eastern Europeans are, contrary to Western media impressions, as interested in spiritual matters as they are in economic matters. My audiences, consisting of both faculty and students, numbered from 25 to 250. On three occasions I had further opportunity to speak with faculty groups. In all my endeavours I experienced some *perestroika* (economic reform), more *glasnost* (openness), and a great deal of warmth, friendliness and hospitality from my hosts.

Totalitarian legacy

Ukraine is at a crucial juncture. Emerging from decades of totalitarian rule, it presents opportunities and new found freedoms. It has also, however, to deal with the aftermath of a stifling and oppressive past.

In a situation that ought to be charged with optimism, a pervasive fatalism lingers instead. The daily struggle for survival encourages short-term solutions and jeopardizes long-term strategies. Current political leaders, earlier stalwarts of the Communist regime, almost overnight became sympathetic advocates of democracy. Not a few Ukrainians regard them as opportunists, eager to retain power and privilege but inept at providing direction and vision.

The new situation is critical. Some experts regard the Ukrainian economy as the most rapidly deteriorating in the world, giving the impression that things will get worse before they get better. The current crisis is the legacy of totalitarian rule. The Soviet collapse, inevitable due to an empire's engineered brutality, has spawned a people passive, distrustful of others, frustrated by bureaucracy and preoccupied with individual survival.

Spiritual discernment

Yet, there is new hope. While some are putting their faith in the marketplace, others are sensing the importance of the spiritual. Not a few are discovering a new faith in Christianity, or rediscovering its roots.

Opportunity to express religious convictions is a newly relished freedom for many Ukrainians. As such, visiting Westerners need not be apologetic, hesitant or fearful of speaking about their own faith, even at a public university. In Ukraine, where many are desperately searching for spiritual freedom, people are eager to listen to those who speak about hope and optimism founded on religious principles.

That does not mean Ukrainians accept uncritically the views of any speaker, eloquent or otherwise. Some, steeped in Marxist-Leninist atheism, are well versed in the criticisms of religion, especially Christianity. Also, many are on guard for messages of Western prosperity paraded as Christian virtue.

No doubt, therefore, spiritual discernment is needed by Ukrainians. Most recognize that the vision of life that dominated the East — historical materialism and the autonomy of humans — has not served them well. Some also recognize, however, that not all things from the West are necessarily profitable, for either body or soul. They realize that the West, with its idolatrous propensity for choice and consumption, is in danger of losing its Christian moorings. They recognize the dangers of secularism and moral relativism. They are also leery of Western capitalism.

Main tower of St. Sophia's Cathedral in Kiev.

Re-emerging churches

Ukraine has a number of church groups. Among them are Protestants, with Baptists most predominant. But generally Ukrainians are either Orthodox or Catholic.

Most central and eastern Ukrainians belong to the Orthodox Church, established in Kiev in 988 AD but absorbed into the Russian Orthodox Church in the 16th century. Particularly under Stalin, it became completely subservient to and controlled by the political authorities during the Communist era. Ukrainian nationalists have long condemned the Orthodox Church for "Russifying" the people. However, in the last few years it has attempted to shake its Russian ties by renaming itself the Ukrainian Orthodox Church. But many, particularly in western Ukraine, regard the change as superficial. The church is still attached to the Moscow patriarchate, and some of its bishops and priests, closely allied to the Soviet empire, were known KGB informers.

Most western Ukrainians are Uniate Catholic. This Eastern Rite Catholicism separated officially from Russian Orthodoxy at the Union of Brest (1596), when western Ukraine was controlled by Poland. The Uniate or Ukrainian Catholic Church, never officially recognized by the Russian Orthodox Church, retains Orthodox rites but is subordinate to the Pope. Because of its national identity, it suffered greatly under the Communist regime. Some of its persecution was condoned by the Russian Orthodox hierarchy. The Uniate Church emerged again in 1989, after 40 years of underground existence.

The Ukrainian Autocephalous Orthodox Church was formed in 1921, also in a declared act of independence from Russian Orthodoxy. It was liquidated by Stalin in 1929 for its "bourgeois nationalism." In the next two decades it suffered even more under Stalin's Russification policies, losing its hierarchy, clergy and church buildings. It was revived in 1989.

New concerns

In the most repressive decades, the voice of the church was muted, silenced, even politically compromised in Ukraine, but it was never eliminated. Its survival testifies to its resilience. Today it renders hope in what many perceive to be a hopeless situation.

Nonetheless, the newly granted freedom of religion in Ukraine does pose problems. Sometimes these occur with new religious movements. For example, the "White Brotherhood," a group formed in Kiev, predicted not long ago that the world would soon end. Some, manipulated by the charismatic leaders, sold their possessions and contributed the proceeds to the leaders. When the specified date came and went they were left stranded. The authorities

St. Andrew's Church in Kiev

did jail the leaders on fraud charges.

Also surfacing with the new freedoms is a longstanding intolerance among the leading churches. The issues, numerous and complex, include recognizing the legitimate right of the other to exist, which group best represents Ukrainian nationalism, and regaining confiscated church property. There is overt, even provoked, hostility and violence. Political manoeuvrings are used to advance positions which until recently worked in favor of the Ukrainian Orthodox Church.

These church groups cooperate minimally with Protestants. They also give a rather cool reception to the influx of Western missionaries who are, no doubt, perceived as potential threats.

It is a question, however, whether the national churches can sustain a leading voice or maintain a large following. Can the traditions of these churches provide leadership in a changing situation? Is the highly mystical emphasis of the Orthodox Church helpful for those grappling with economic and social change? Can the hierarchical structure of the Uniate Church give direction to individuals bent on democratic freedom? Will continued internecine hostility and intolerance decrease rather than increase member interest and involvement?

Vibrant student movement

In the new situation of religious freedom and spiritual resurgence people are returning to the churches. But not many of the young are returning. They do not regularly go to the large churches for spiritual direction. They dislike the authoritarian structure and prescribed liturgy. Hence, they look elsewhere.

One movement that is challenging the young is the International Fellowship of Evangelical Students. It is establishing Christian groups in universities in Ukraine. Impetus and organization are currently coming from non-Ukrainians. That will change quickly as the movement develops its own indigenous leadership.

As in the West, universities provide fertile ground for Christian witness. In Ukraine and Belarus I witnessed a vibrancy in the newly formed Christian student groups. It is reflected in their singing, prayers, commitment and openness. It is also reflected in their eagerness to study the Bible. From that study has come new hope and trust; hope that healing can be experienced in their lives, and trust that such things are possible with God.

These groups help fill a spiritual vacuum generated by decades of atheism in the schools. Interestingly enough, the formation of these groups is sometimes encouraged by faculty and administration, a situation quite different than that experienced in some public universities in Canada and the U.S. Joining these groups does sometimes create hardship for the students, if not by religiously indifferent parents then by travel constraints and time commitment. Nonetheless, these groups provide a glimmer of light at the end of a long tunnel of national pessimism and fatalism.

These groups are in their infancy, with students just beginning their spiritual journeys. But as they study the Bible they are asking profound questions. Some extend those questions to their academic work, putting their newly focused thoughts into course papers.

The "integration of faith and learning," long a hallmark of Reformed scholarship, is a new challenge for students and faculty in Ukraine. Many will require much direction in this area in the very near future. Thus, the need for Christian leaders on campus is vitally important, as is the need for a community of Christian scholars to develop from among the faculty.

Faculty sensed a spiritual hollowness in their curriculum, and a dearth of Christian morals, values and history in their textbook materials.

Filling the spiritual vacuum

I was impressed with the openness of faculty — Christian and otherwise — to teaching students about Christianity. Faculty sensed a spiritual hollowness in their curriculum, and a dearth of Christian morals, values and history in their textbook materials. Some are seeking ways to incorporate religion, and most specifically Christianity, into their courses. In one meeting with the philosophy department at the Kiev State Pedagogical Institute for Foreign Languages, it was admitted, even as a portrait of Karl Marx sternly looked down at us, that the absence of religious studies, but particularly Christian morals and values, had not served students well.

Changes will come only slowly, if not least because adequate resources are lacking. Here then is an opportunity for North Americans to play a vital role in helping develop Christian education in Ukraine. Desperately needed are curriculum materials and library resources — articles, journals, books — from a variety of pedagogical levels, and which aim at a spiritually integrated vision of life. Also desperately needed are Christian academics willing to spend some length of time in Ukraine to teach at the universities, in a variety of subject areas. (This can be arranged through the International Institute for Christian Studies, tel. (913) 642-1166).

Ukraine is opening up. The rich Reformed spiritual heritage has blessed both Reformed and evangelical North Americans, particularly in education. We now have an opportunity to help develop and strengthen indigenous Christian movements in Ukraine.

John Valk is the Christian Reformed chaplain at the University of New Brunswick, Fredericton.

In front of Pedagogical Institute of Foreign Languages (Nizhen) (l. to r.) Barrett Horne (IFES: Ukraine Co-ordinator), John Valk, Olexander Issacovich (Dean, English Language Dept.)

EDUCATION 1994

New book on Christian education

A Vision With a Task: Christian Schooling for Responsive Discipleship, edited by Gloria Goris Stronks and Doug Blomberg. Grand Rapids, Mich.: Baker Book House, 1993. ISBN 0-8010-8360-5; 326 p. Reviewed by Tena Siebenga, principal of East Edmonton Christian School.

A Vision With a Task challenges us to rethink Christian education. By focusing on "Affirming a Vision," "Realizing the Vision" and "Taking Up the Task," Christian school teachers, committee members, boards and communities are forced to re-evaluate the vision of their own schools and the ways in which that vision permeates the assumptions and activities of their schools.

The school's task is to promote understandings, abilities, tendencies and practices that enable students to be discerning participants in our culture. And Christian schooling should result in students being able to take on a strategic discipleship role in society (p. 34). With that task in mind, the authors realistically present the cultural constraints which stand in the way of achieving this vision.

The authors skillfully weave scenarios involving two particular schools in order to help teachers and boards find ways of implementing this vision. The schools — one a relatively new middle school, the other an established high school — look at schooling from different perspectives. But through a series of events involving leadership, commitment and collaboration, these schools shift their thinking about education.

Melding research and reality

The main part of this book melds research and reality, and invites the reader to stand back and reflect on the situations presented. Vignettes are used as a way of recreating concrete experiences and "immersing" the reader in everyday situations, with the richness of diverse personality and perspective.

A mission statement which articulates a school's vision is crucial to every endeavor of that school. Board members and staff will appreciate the step-by-step process presented for articulating a mission statement and the implications a vision statement has for the school.

Aware of all the participants in a Christian school enterprise, Stronks and Blomberg see the school as a community of learning in which all those involved respond in love and compassion in their relationships. Together, the participants are able to realize their vision for Christian education.

Rooted in Scripture

The authors lead us through an examination of learning and knowing which is deeply rooted in the Scriptures. This may prompt some to look at their present practices and to respond in various ways: to take risks as they look at knowing in "relation" rather than in isolation; to provide learning experiences that reflect a spectrum of learning styles; to regard the integrity of the student; to honor the rhythm of learning; and to allow students to respond as disciples of Jesus Christ.

What we teach and how we teach (the curriculum) are determined by the school's vision and objectives. It is the *relationship* between the various elements of the curriculum that are of greatest significance in expressing the school's religious direction.

Because our choices in curriculum are limited by the decisions we think are possible, teachers are encouraged to look at play, problem-posing and purposeful response as models.

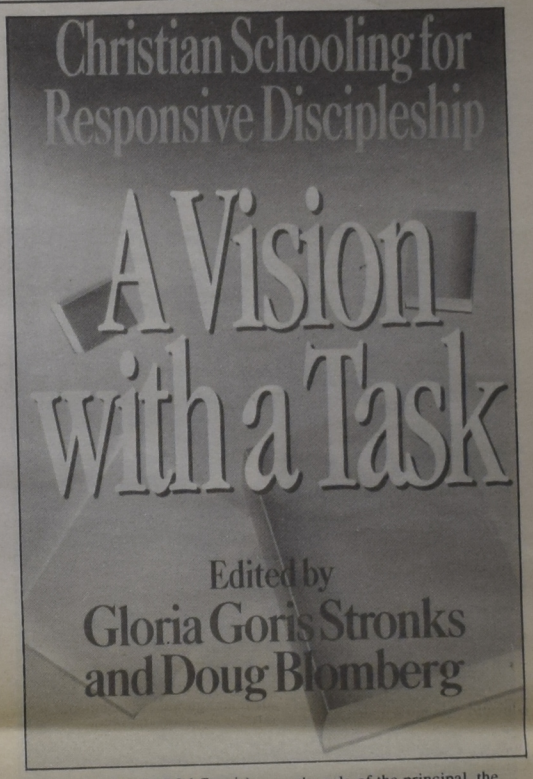
Unwrapping gifts

Real learning has to have relevance and be applicable not only within the school, but outside of it as well. The learning opportunities presented will allow students to "unwrap their gifts" and be "seekers of *shalom*."

Real situations, such as the use of textbooks and the evaluation of students' work are addressed. Again, through scenarios, a true picture is given of individual and communal frustrations with the differing viewpoints of these subjects.

Teachers functioning in community bring forward a new way of looking at learning. Leading the reader through the process of learning, a plan for developing integral units on a subject is presented. Examples are also given.

Because this book was written mainly for teachers, one of the final chapters deals with changing schools through staff development. Based on the assumption that *community* is central to the faithful flourishing of the Christian school as an agent of God's grace, personal and communal growth are essential for staff development.



Both collegial study groups and collaborative action research are presented as ways to enhance learning for teachers. The principal is challenged to be the "head learner," to model and experience the excitement inherent in new ways of looking at teaching and learning. Boards, schools, principals and teachers all need to commit themselves to the pursuit of learning.

Changing your thinking

This is a book which will change or deepen your thinking on Christian education. It will lead to personal and communal evaluation of how your school is living out Christian education. The authors effectively lay out ways in which changes can be implemented, sometimes forthrightly, sometimes subtly.

Throughout the reading of this book one experiences the "rhythm of learning." One also finds hidden in the scenarios the delegation of responsibility, the role of the principal, the need to listen to and respect the opinions of others, contrasting sides of an educational issue, and the day-to-day commitment of the teacher.

All members of the Christian school community will find *A Vision With a Task* inviting and challenging. The last chapter recommends a number of changes that can be made so that covenant communities can implement a program of learning for responsive discipleship. Teachers cannot operate in isolation. They need their boards and communities to learn and grow alongside them in answer to the call to be responsive disciples.

The changes recommended could have far-reaching effects. If school communities will take up the challenges, the face of Christian schooling as we know it will change; it will be more and more a lively expression of God's grace.

We will proclaim the Good News by bursting into bloom like a crocus (Is. 35:1), proffering with new vibrancy and color the gifts Christ first gave us, realized through responsive teaching and learning.

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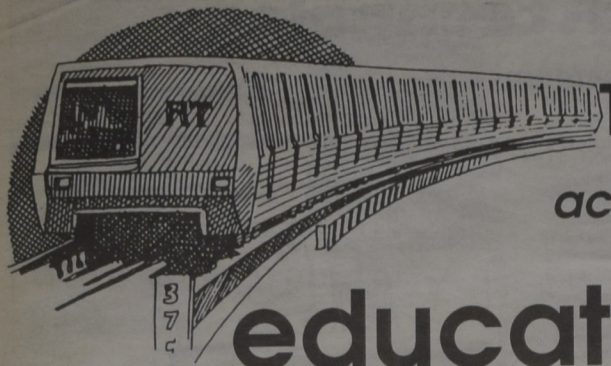


Travelling across Ontario on the education train

"A train is racing through the educational countryside, surrounded by lots of noise and plenty of dust. While the engine is just warming up in some states, it's already picked up passengers and is gaining momentum in others. Meanwhile parents and teachers find themselves standing alongside the tracks, coughing and wheezing in its wake. The Outcome-Based Education Express has taken off. Where is it taking tomorrow's students and educators?

("The OBE Express" by Charles W. Johnson in *Teachers in Focus*, Dec. 1993.)

James Vreugdenhil

In spite of its recent popularity, "outcome-based education" is not a new phenomenon. The earlier version of the train ("mastery learning" and "common core learning") have been shunting back and forth for at least 20 years. Only recently has the OBE express gathered steam and rumbled across North America.

Essentially, OBE involves the setting of educational goals, "outcomes," that students must reach before finishing school. Outcome-based education is defined by Boschee and Baron as "a student-centred, result-oriented design premised on the belief that all individuals can learn" (*Outcome-based Education: Developing Programs through Strategic Planning.*)

The philosophy of OBE includes an emphasis on the achievement of outcomes (regardless of time requirements), high expectations for successful learning for all students, building the necessary levels of students' self-esteem, and a recognition of the importance of process skills.

William Spady, one of the leaders of the OBE movement, stresses that outcome-based education involves a strong focus on attitudes, "affective motivational qualities" (such as self-esteem) and strong relationship skills. These are necessary to produce competent future citizens and to improve the quality of life in both local and global environments. OBE recognizes the importance of "doing" rather than "knowing," stressing the "how," not the "what."

Off the tracks

Recently many parental and business groups have begun to criticize outcome-based education. OBE is accused on two counts: the lack of strong academic standards, and values that are inherent in the outcomes.

Because OBE stresses the *affective* outcomes rather than the *cognitive* ones, many parents and business spokespeople are seriously questioning its accompanying academic standards. Accusations abound that OBE produces students who cannot read with fluency and comprehension, who cannot write correctly or effectively, and who cannot carry out adequate mathematics calculations. Our deplorable standings in international testing attest to our low academic achievement.

OBE is also accused of running off the acceptable tracks in terms of the implied values. Many parents question the values of outcomes when those outcomes address work ethics, bias, political correctness, family, tolerance of homosexual lifestyle, etc. If there are "expected outcomes" on these issues, do students graduate only if they "achieve" these values-laden outcomes?

Destination station

In February 1993, Ontario's Ministry of Education and Training published a working document. *The Common Curriculum*, by which it restructured education in Grades 1 to 9 for Ontario students. It is defined in terms of *learning outcomes* rather than objectives or allotted time. It is holistic in its view of an increasingly complex and interdependent world; that is, it places emphasis on connection and relationships — relationships among ideas, among people, and among phenomena.

This new education train also addresses values:

While schools do not have the predominant role in the development of values in children and youth, they do have a clear responsibility to address the values implicit in all curriculum. Schools cannot be value-neutral. The values that form the foundation of the curriculum described in this document are those that the majority of Canadians hold and regard as essential to the well-being of their society. These values transcend cultures and faiths, reinforce democratic rights and responsibilities, and are based on a fundamental belief in the worth of all persons and a recognition of the interdependence of all human beings and the environment.

The commitment to social justice runs strongly through all parts of *The Common Curriculum* and includes "a commitment to removing established barriers and biases in school policies, programs and practices so that the intended learning outcomes may be achieved by students of all societal groups, including those that have been traditionally disadvantaged."

Ontario's new document includes over 300 learning outcomes for students in Grades 3, 6 and 9, organized in four core program areas which are to be taught in an integrated way. "The development of these interrelated understandings, skills and values is the responsibility of every member of the school staff and is the overriding purpose of the entire school program to the end of Grade 9."

And so Ontario has boarded the OBE train with baggage cars full of values, expectations and remedies — all to address the ills of an ailing public education system and to counter and alleviate the critical dissatisfaction with education, especially as expressed in the daily newspapers.

Will the outcome-based educational train be able to deliver? I think not!

A different kind of railway

The Ontario Alliance of Christian Schools representing 75 Christian elementary and high schools, runs on a vastly different kind of track than the outcome-based model of *The Common Curriculum*. The alliance model, based on the normative Word of God for education, recognizes that the legitimate function of the school deals with developing the Christian mind.

A sample mission statement might read: "Christian schools are communities of students and teachers dedicated to nurturing the habits of the Christian mind in an interactive environment sensitive to the needs of the whole child." Our intellect and intellectual development are gifts from God. The Lord gives the ability to learn, to know, to think logically and critically. Real knowledge is not just assenting to a proposition, but living the knowledge, acting upon it and responding to it. In short, the Christian mind shapes Christian discipleship.

But in the words of theologian John Bolt, "The formation of a Christian mind remains an essential task of the Christian school. It is a necessary but not entirely sufficient goal." (*The Christian Story and the Christian School*). Bolt goes on to suggest that the Christian school is a community of memory that has a story to tell. "A good Christian school curriculum draws significantly from the wisdom of the ages, good teachers drink deeply from the wells of tradition, and students are incorporated into a story of the past, present and future of God and his people. Incorporated into this story, students are given a memory, a vision, and, in this way, a mission."

OBE is on a track of process skills and achievement of outcomes, but the Christian school railway has a story to tell. Again, as John Bolt writes:

What a narrative approach does is to permit the school to remain school without intellectualist isolation from the demands of Christian discipleship in the world. By passing on the memory of Christian reflection and action, the Christian school provides a vision for Christian living. It is also worth underscoring that passing on that memory is a public service. The Christian school is a place where the civilization significance of the Christian religion is narrated, studied and practised. In an age where paganism is on the increase, this is truly a civic good. Simply by being there and by keeping the memory of the Christian faith and its civilization significance alive, Christian schools provide an essential service to society. It also needs to be said once again that it is only within the story of the universal, catholic Christian church that a genuine multicultural education can take place. Here, too, the Christian school performs a public good.

Jim Vreugdenhil is the elementary education co-ordinator of the Ontario Alliance of Christian Schools. He lives in Hamilton, Ont.

EDUCATION 1994

Getting friendly with technology

Suggestions for using computers in the classroom

Rick Dykstra

Focusing on a full but stewardly use of resources lies at the forefront of teaching in a Christian school. I am confronted with this unique challenge regarding the use of computers. Below are some of the ideas I have collected over the years while working within a small committee for the Ontario Alliance of Christian Schools (OACS), attending educational computer workshops and observing teachers and students interacting in schools.

Most Christian high schools have a "computer room" and a good assortment of software: word processing programs, spreadsheets, databases, and possibly drawing software.

Word processing software lets students and teachers key in, edit, save and print documents — memos, letters, reports, assignments, essays.

Spreadsheets furnish columns and grids which can hold an enormous amount of data for analyzing and processing. Most spreadsheets are able to generate various types of graphs: line, circle, bar, hi-low and stacked bar. Spreadsheets allow conclusions to be drawn based on analysis of the numerical information such as that compiled in science, accounting, chemistry and geography. Most information can be transferred back to a word processor for inclusion in a larger document.

A database software package holds collections of like information. The information can be classified, sorted, searched and displayed. A database presents a forum for drawing conclusions based on information which was previously researched and entered. (For example, students could use the database to find out which Roman emperors were both military conquerors and also persecutors of Christians.)

Computers are also useful as drawing tools. Students can use simple drawing programs to design logos, floor plans and diagrams, or cover pages to enhance their work.

Cross-curricular use

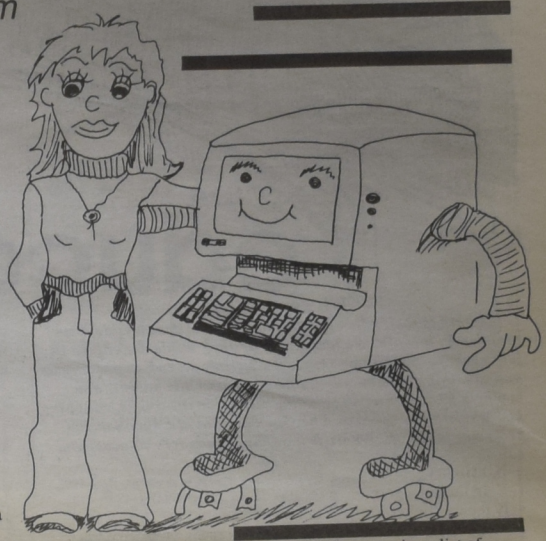
Computers can be a valuable help in cross-curricular and interdisciplinary subjects. They let students use a variety of programs to study a particular topic from several subject areas using different skills.

For example, a Grade 9 or 10 class could combine math, science and geography by doing a case study of waste generation. The class could compare the garbage it generates with the garbage generated nationally and globally. Newsletters they generate could share the findings with others — parents or students.

A database can make use of survey results. Information can be sorted and searched to find similarities or odd occurrences. From this data, graphs can be made within the spreadsheet program to show comparison.

Art programs can be used to prepare posters and flyers. Diagrams could be drawn to help illustrate, for example, the process of recycling or reusing. Most of this information can be combined into one document by importing it all into the word processor.

To make the job a little easier, collaborative work groups can be set up to attack a specific section of the project — the computer skills of the whole class can be drawn upon.



Math and redecorating via computer

Math classes can combine units on ratio, rate, proportion, per cent and geometry by having students do a project on redecorating a room of their choice.

Have students measure a room of their choice, including measurement of the furniture. Construct a scale drawing on a computer aided drafting (CAD) program or on paper.

Give the class an amount of money to spend. Have them calculate the number of rolls of wallpaper or the amount of paint needed based on the surface area of the walls. Have them think of other items they will need for their room, and have them cut out advertisements of the products they buy and record the prices in a spreadsheet. The spreadsheet will help them prepare an itemized budget complete with PST and GST. The final project can be prepared neatly with a word processor.

A good-looking time saver

A word processor can be used successfully in writing classes (students do need to be able to type). Time will be saved in the writing process, students will be able to see what their work looks like on paper, and their work can be stored and recalled at any time.

Formatting is easy: centring, setting margins, creating styles (bold, underlining, italics, outlining, size). The "spell check" and thesaurus allow for quick editing and corrections, enabling the student to concentrate on substance. A "grammar check" (if your program has one) will tell students their average sentence length, the readability level at which they are writing, and common grammatical errors.

Creative writing can be accomplished in part by involving students in a collaborative exercise.
Have students begin typing, individually, a story of their own choice. After a set time, have the students move to a new computer. They are to read the story currently on their screen and then continue it in a fashion that they believe the original author intended.
Repeat this process a set number of times, ending with each student on his or her original machine to conclude the story he or she began.

Creating order

Subject areas which require students to know a set sequence of activities can use a word processor's editing capabilities.

Copy onto each student's disk a file that contains a list of events which is out of sequence. Have the students move the items into the correct sequence using the word processor.

This can be helpful in learning the sequence of the scientific method of experimentation, in placing historical events in the correct chronological order, in matching terms with definitions, or in arranging various steps which might lead to a solution of a word problem. It also reinforces students' word processing skills.

I have touched on just a few examples of how we can constructively use what we already have. There are as many potential illustrations as there are teachers willing to generate them. Not presented here are many other subject-specific software programs which can prove rewarding in all subject areas.

Using computers in education is an exciting and challenging opportunity for providing variety in learning in our Christian schools.

Rick Dykstra teaches math and computer science at Beacon Christian High School, St. Catharines, Ont. He has helped develop the draft OACS high school "Curriculum Guideline and Resources Manual for Computers in Christian Education, 9-OAC," and is a member of the Educational Computing Organization of Ontario (ECOO).

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Friends of God

Wayne Brouwer

Wave some grain this Pentecost

"He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created" (James 1:18).

An ancient Jewish legend declares that "Pentecost is the day on which Torah was given." One wonders whether James might have had that in mind as he penned these words. According to the Jewish legend, on the day that eventually became the feast of Pentecost God "birthed" the Hebrew nation by speaking the "truth" of the divine covenant to them at Mt. Sinai.

Birthday

In the context of the Christian church, Pentecost was certainly the day of birthing for the new community of those who believed in Jesus as Messiah. And the birthing took place as the "word of truth" spoken through the Apostle Peter delivered folks from an old way of life to new perspectives and realities.

In any case, the name Pentecost was a subtitle for a bigger celebration in the Jewish community. Originally the term simply denoted the length of time this celebration followed the last great public festival, the Passover. Since seven Sabbaths and a day had passed (i.e., 50 days), this event was called Pentecost—"Feast after Fifty," you might say.

But what was the original name for that great Holy Day? It was the Feast of Firstfruits. At that feast the people of Israel were to assemble at the temple, bringing with them the first sheaf of grain from their fields, produced, according to Deuteronomy 16:9, when the sickle was first put "to the standing grain." In other words, as the time of harvest approached, even before the regular reaping began, a single bundle of grain was cut and toted off to the temple.

Testimony

There it was "waved" before the Lord as an offering (Leviticus 23:11) along with two loaves of bread that were baked from the newly harvested grain (Leviticus 23:17). And, to make sure that those who raised no grain were included in the rites, two male lambs were also to be brought from the first castings of the flock (Leviticus 23:12).

While these gifts were presented at the temple courts, all the men danced around the altar while the crowds sang Psalms 113-118 together. It was supposed to be a rather wild and uninhibited celebration!

No general harvesting for profit or profession could begin until God had first laid claim to the firstfruits of the fields and the flocks. By devoting these firstfruits to God, the people acknowledged that all came from God and all belonged to God, and that whatever benefits there might be in life were a result of his direct care and intervention.

If we know these things, the Christian significance of Pentecost comes alive: God began a harvest of the world into the storehouses of his kingdom on Pentecost Sunday. The mission of the church only began after God had begun the reaping in a powerful and dramatic way.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Experience of women immigrants to Canada

***A Particular Path: A collection of stories about the experiences of women immigrants**, by Miep Verkley. Swans Publications, R.R.#1, Thedford, ON N0M 2N0, 1993. Softcover, 78 pp., $12 plus $2 postage. Reviewed by Jacoba Bos, Strathroy, Ont.*

"To come to a new country as an immigrant means to start from scratch. It makes no difference whether one comes from a good family or whether one has a profession and a good name. Suddenly one is a nobody, without friends, without a job, without a language, a history or a future."

With these words one of the women telling her story in this book sums up the feelings of the thousands of immigrant women who left all that was dear to them to go either alone or with their husbands and children to a foreign country with a strange language and culture.

These women experienced hardships and prosperity, victories and defeats, acceptance and misunderstandings, but through it all they persevered. Most of them learned to love their new homeland where they carved a name and a place for themselves and their families. Since most immigrant women did not go out to work and meet new people, the language barrier was one of the most difficult obstacles they had to overcome.

Miep Verkley has traced the particular paths of some of these immigrant women by allowing them to tell their stories. Each story is unique, yet a common thread runs through all of them, for by reading this book one becomes aware of the tremendous strength of these women who were willing to give up so much.

Particular Path is an excellent little book for all women and for those who are interested in Canada and its people. It is also good reading for those who wish to know more about women, their strengths and capabilities, and their joys and sorrows.

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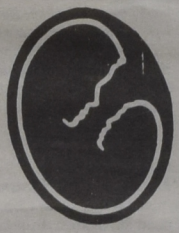

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Peter and Marja are IN

Dear P & M:

As parents of late-teen/early-20s young adults still living at home, do you think it's unreasonable for us to insist that our home remains alcohol-free? We have never spent money on any kind of liquor, not even beer or wine, yet our older children have such a casual attitude about drinking. Throughout their developing years we have always been consistent, although not obsessively, in pointing out the dangers of alcohol abuse. Today we found empty beer bottles again; last week it was an empty whiskey bottle.

We try to stay calm and not show our extreme anxiety, but when I approached the subject our sons left the room. They won't talk about it. What do you think should be done? Should we have a more relaxed attitude? Or ask them to find their own place if they insist on drinking?

I can't tell you how many nights we've lain awake waiting for our sons to come home, worrying that they're driving under the influence even though they tell us that they're "not that stupid!" We have been criticized by fellow Christians who feel that we should have taught our children to drink "responsibly." Is that possible? If so, how does a parent do that? We feel quite alone in this struggle because the Christian community in our area does not see drinking as a problem. We see so much misery as a result of alcoholism that I've become impatient with people who think we're overreacting.

Dear Setting House Rules:

Although some Christian communities are dead set against drinking, our Reformed tradition has always allowed room for an occasional drink. Jesus turned water into wine and Paul suggested wine as a medicinal drink. A quick check with the Jewish tradition makes it clear that these biblical instances did not involve unfermented grape juice. If they did, Jesus' parable about new wine in old wineskins would make no sense.

On the other hand, the Bible is clearly against alcohol abuse. The book of Proverbs warns about becoming a drunkard, and the stories of Noah and Lot underscore the misery that accompanies drunkenness. The same Paul who encourages Timothy to "use a little wine because of your stomach and your frequent illnesses" also tells the Ephesians to "not get drunk on wine which leads to debauchery. Instead, be filled with the Spirit." Our guess is that the question of responsible versus irresponsible has to do with "using a little" versus "getting drunk."

You haven't told us how much your children drink. Is it one bottle of beer a day? Or are we talking cases of beer? This is significant because the Apostle Paul would probably not be alarmed about a young adult who has a cold beer after a day's work, whereas he would be very concerned about someone who needs a drink in order to cope, escape or have a good time.

You have role-modeled, and will continue to live, an alcohol-free lifestyle. We respect you for that. So should your friends. Please remember, however, that you are not responsible for the different choices your children make. The challenge for you now is to decide what you will tolerate in your home and what you won't. The ongoing tension and friction around this issue is not healthy. Either put down your foot once and for all, with the possible consequence that your sons will move out because they can't accept your rules, or decide that you will give your adult children the freedom to be responsible for their own conduct and choices while they live under your roof.

We have shied away from telling you which choice you should make for two reasons. We want to respect whatever house rules are important to you; in fact, the case could be made that similar respect by your sons would be a sign of maturity and loving sensitivity, regardless of their own views on the matter. Secondly, we don't know enough about your children's drinking patterns to determine whether they drink responsibly or abusively.

Actually, we'd like to hear from young adults about their experience with house rules and how they've resolved similar situations. Write us and tell us how you've negotiated lifestyle choices that had the potential to bring you into conflict with your parents' values.

Write to: P & M
c/o *Christian Courier*
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

What good does 'common grace' do?

How many weeds are in this crowd? PHOTO: TIMES TO REMEMBER

Syrt Wolters

I should like to "cross swords" with Bert Witvoet about his article "Most of us experience the antithesis and common grace" (Jan. 28).

It is more than 60 years ago that I read and re-read Dr. Kuyper's three-volume *De Gemeene Gratie*. I was fascinated by it. Young as I was, I swallowed everything Kuyper said or wrote, hook, line and sinker. In fact I became annoyed when Dr. Klaas Schilder criticized Kuyper's ideas on common grace. Schilder accused Kuyper of approaching the problem from reality to the Scripture instead of the other way around.

Kuyper observed in the world around him that unbelievers still do a lot of good. Then he turned to the Scriptures to find out if there was any scriptural foundation for this fact. He found it in the covenant with Noah, by which God pledged that a similar flood that destroyed practically all creatures would never happen again. To this end God put a brake on the effect of sin in the world. God promised Noah that the life of a human being would be preserved by certain measures, also in nature: wild beasts would be scared of people; the seasons would have a certain regularity; human life was protected by establishing human authority to use the sword against a murderer.

Kuyper distinguished three kinds of grace: personal (individual), communal (body of believers) and common (including everybody, even nature).

God's concern for the kingdom

Why did God make such a covenant with Noah? To preserve humankind. If God had not intervened, society would have deteriorated again to such an extent that human life would destroy itself again. That must never happen, because what would come of God's promise of the Messiah? In the covenant with Noah, God clears the way for the coming of the Messiah and ultimately in restoring the kingdom of God.

But is common grace really "grace" when all God does is put up a dam against the effects of sin in order to preserve his kingdom? What Kuyper calls grace Schilder calls postponed judgment! What good does that common grace do when in the end it turns into judgment?

Was it grace?

Isn't the parable of Jesus of the good and the evil seed a clear teaching about the relation between the kingdom of believers and the kingdom of unbelievers? When the workers see that someone had sown some evil seed in the same field where the good seed was sown, they ask the master: "Shall we pull up the weeds?" No, the Master said: "Let it grow up with the wheat, otherwise by pulling it up, you may damage the wheat. Wait till the harvest. Then you can clearly see the difference. Harvest it and separate the good sheaves from the bad ones. Burn the bad ones!"

The question comes up: "Was it grace to let the evil seed come to fruition or was it postponed judgment?" We should never forget that God shows (seeming) grace to all, but unbelievers will never benefit from that grace. It is the church which will benefit from that seeming grace. To make it possible that the church would get established in the sinful world, the enemies of God are tolerated and... made useful for the Body of Christ.

Here is the antithesis in the world. Not in a sense that there is a clear demarcation line. In this sinful world that demarcation line runs right through every human heart, including the hearts of believers. Paul writes about that in Romans 7.

Always serve the gospel

Now the question arises: to what extent are we called or allowed to use the "good" of the world? Isn't the Bible clear on that? The apostles were in the world but only on the terms of the kingdom. Paul writes that he is a Roman among the Romans and a Greek among the Greeks, but never on *their* terms. Always on the terms of the gospel of Jesus Christ!

We can and we should work together with anyone in the world if it serves the coming of the kingdom, perhaps unknowingly. But the Bible is also clear about *not being unequally yoked* with unbelievers.

When the philosophy of a labor union excludes the authority of Christ in politics, then we should not hide ourselves behind so-called common grace in order to "accomplish" or "achieve" something in this world. Jesus Christ wants us to be very careful, by searching whether the spirits of the world are of the Spirit or not.

Of course this makes life very challenging and risky. We are so easily inclined to find an easier way out. That's what the Christian Reformed Church did way back in 1957, when it condoned membership in a secular labor union. Why? Because it was nearly impossible to extricate oneself from it! (exact words of synod!)

Who are we to "condone"? According to my dictionary "to condone" means overlooking something wrong! How true! Since when has the synod of the Christian Reformed Church inherited the authority of the Pope?

However hard it can be sometimes, I firmly believe in what Dietrich Bonhoeffer confessed in his book *The Cost Of Discipleship*: "Being a Christian leaves no room for expediency, only loving obedience."

Syrt Wolters is a retired barber living in Victoria, B.C. He runs his own publishing company called Springboard Publishing Company.

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Births

ROZEMA:
John and Coni Rozema (nee Heerema) praise God for the gracious gift of a fourth child, a beautiful daughter

ZOE MAE

on Nov. 12, 1993. A sister for Jeanne Cornelia, Mark Alan and Rebecca Lynn. Happy grandparents are Mrs. Wilma Rozema (nee DeVries) of Edmonton, Alta. (16th grandchild) and Mr. and Mrs. Len and Gerda Heerema (nee VanRhyn) of North Vancouver, B.C., (5th grandchild).
Home address: 14019-103 Ave., Edmonton, AB T5N 0S7

Thank You

LOOTSMA:
We thank our children, relatives and friends for visits, cards, flowers, best wishes and attendance at the open house for our 50th anniversary. We are thankful to the Lord who has sustained and blessed us.
Arend and Helen Lootsma, 249 McNeilly Rd., Fruitland, ON L8E 5H2

Birthdays

SCHINKEL:
With thanksgiving to God for Mother's love, her example in serving the Lord, her health and keen mind, we will celebrate on March 7, 1994, the 95th birthday of

ELIZABETH SCHINKEL

A dinner will be served in her honor with her children, grandchildren and great-grandchildren, in the Chatham District Chr. High School.
Her children:
Jo & John Vaandering — Brantford, Ont.
Tini Koolwijk — Alphen aan de Rijn, the Neth.
Bill & Corrie Schinkel — Hamilton, Ont.
Corrie & John Lammers — Kitchener, Ont.
Joe Schinkel — Carcross, the Yukon
Gerry & Ruth Schinkel — Essex, Ont.
Herman & Tina Schinkel — Chatham, Ont.
Ben & Winny Schinkel — Essex, Ont.
Liz Schinkel — Hofstade, Belgium
Willy & Ollie Hiemstra — Thorndale, Ont.
Grandchildren and great-grandchildren.
Address: 40 Elm Street, Apt. 206, Chatham, ON N7M 2E5

Anniversaries

Newmarket Grimsby
1959 February 21 1994
With praise and thanks to God, we hope to celebrate the 35th wedding anniversary of our parents and grandparents,

FRANK and FRIEDA ENGELAGE
(nee TJOELKER)

Congratulations and love from your children and grandchildren,
Franklin & Nelly Engelage — Vineland
David, Stephanie
Linda — Grimsby
Anita & Peter Klemmensen — Grimsby
Carolyn & Scott Annable — Beamsville
Richard
Open house will be held on Saturday, Feb. 26, 1994, from 2-4 p.m., in the Shalom Manor Auditorium at 12 Bartlett Ave., Grimsby, Ont.
Home address: 22 Glengrove Ave., Grimsby, ON L3M 4L7

Anniversaries

Clarkson Brantford
Ont. Ont.
1954 March 6 1994
With thankfulness to God, we happily announce the 40th anniversary of our parents and grandparents

HENK and AUKJE VAN HARTEN
(nee VANDERLAAN)

We thank God for your testimony in word and deed.
May God bless you with peace and joy.
With love from your children and grandchildren:
Len & Grace Van Harten — London, Ont.
Rachel, Heather, Emily, Jonah
Carl & Ann Van Harten — Orangeville, Ont.
Meagan, Michelle, Hank, Ian, Jill
Herma Turner — Brantford, Ont.
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Address: 38 Linden Ave., Brantford, ON N3S 7E5

Obituaries

"Jesus said, 'Let the little children come unto Me and do not forbid them; for of such is the Kingdom of Heaven'" (Matt. 19:14).
Before he was yet born, the Lord called unto Himself

DANEIL WILLIAM DE JONG

beloved infant son of Scott and Patsy De Jong of Otterville, Ont. Dear grandson of William and Margie De Jong, Norwich, Ont., and Neil and Theresa Van Gurp, Aylmer, Ont.
"For you have formed my inward parts; You have covered me in my mother's womb. I will praise you for I am fearfully and wonderfully made" (Ps. 139:13,14a).

"I am the resurrection and the life. He that believes in me will live, even though he dies. And whoever lives and believes in me will never die" (John 11:26).
Following a lengthy pilgrimage of 94 years and 11 months, our husband, father, grandfather and great-grandfather

ISAAC ESSER

was ushered into the presence of the Lord, and into his eternal home, on Feb. 10, 1994.
Dad Esser will be missed, and lovingly remembered by:
His wife Mary Esser, Sarnia
Children:
Kay Chivers — Sarnia
Ann Elgersma — Linden
Lena & Jim Joosse — Ingersoll
Cotje & Bill Kuindersma — Sarnia
Alberta Vanderheide — Sarnia
Bill & Edie Esser — Sarnia
John & Ann Esser — Sarnia
Jenny & Lex Kapteyn — Sarnia
Peter & Lynn Esser — Sarnia
The funeral service was held at the First Chr. Ref. Church in Sarnia, Ont. Son-in-law Rev. James Joosse officiated.

Obituaries

Ermelo Lindsay
the Neth. Ont.
Nov. 6, 1925 Feb. 12, 1994
"In his heart a man plans his course, but the Lord determines his steps" (Prov. 16:9).
Dad had a severe head injury May 14, 1991, and at the Lord's appointed time

AART MOSTERD

went to be with his Lord.
He will be sadly missed by his wife Sietske Mosterd (nee Nettinga).
His children:
John & Wynne Mosterd — Lindsay
Jonathan, Rachel, Nicole, Justin
Gerald & Alice Mosterd — Bowmanville
Jennifer, Jared, Gregory, Carly
Edward & Linda Mosterd — Milverton
Arthur, Melissa, Robert, Thomas
Franklin Mosterd — Lindsay
Mary Ann & Robert Hoogsteen — Fenelon Falls
Mitchell, Owen
The funeral service was held Feb. 15, 1994, led by Pastor Kirk MacNeil.
Correspondence address: Mrs. Sietske Mosterd, 116 Sanderling Cres., Lindsay, ON K9V 4N6

Groningen Ontario
Aug. 1, 1909 Jan. 22, 1994
The Lord called to His eternal home our dear mom, grandmother and great-grandmother

GRETA DE ROOS POELMAN
(nee VENEMA)

Beloved wife of the late Gerben de Roos and Tom Poelman.
Predeceased by son John (1958) and Stewart (1989).
She will be lovingly remembered and sadly missed by her children, stepchildren, grandchildren and great-grandchildren:
Catherine de Roos — Athens, Ont.
Gertie & Albert Bouwers — Metcalfe, Ont.
Jackie & Nick Verburg — Athens, Ont.
Shirley & Hans Bouwers — Woodstock, Ont.
Beloved stepchildren:
Martin & Judy Poelman — Aylmer, Ont.
Ron & Rachel Hoekstra — Athens, Ont.
John & Jane Poelman — Mallorytown, Ont.
Jim & Linda Poelman — Smithers, B.C.
Dear Beppe of 32 grandchildren and 24 great-grandchildren.
Funeral service was held in the Athens Chr. Ref. Church, led by Rev. Roke, Rev. Bouwers and Rev. Poelman on Jan. 22, 1994.
Psalm 139:1-2.
Correspondence address: Nick & Jackie Verburg, R.R. #3, Athens, ON K0E 3B0

Obituaries

Dokkum Kingston
Friesland Ontario
May 28, 1916 Jan. 31, 1994
After a hospital stay of three months, the Lord called home His servant

LOU KOOISTRA

He confessed, "It was not I that found, O Savior, true, No, I was found of thee."
The family mourns his death but celebrates his victory in Jesus, his Lord:
His wife, Minnie Kooistra.
Children:
John Vanderhoek & Ann — Clearbrook, B.C.
Nelly Kamphuis & Bill — Kingston, Ont.
Carla Van Tol & Casey — Prince George, B.C.
Minny Verburg & Henry — Belleville, Ont.
Jack Kooistra & Jane — Edmonton, Alta.
Ann Nicolai & Brian — Edmonton, Alta.
Winston Kooistra & Diane — London, Ont.
plus 26 grandchildren and 14 great-grandchildren.
Romans 8:28-39 was one of his favorite texts.

WILLEMPJE (WILMA) SNIJDER
(nee BAKKER)

Due to failing strength and health Mom went to be with her Lord and Savior on Wednesday, Feb. 9, 1994. Her heavenly Father graciously and gently took her home. She will be sadly missed by her beloved husband Reinder (Eric) Snijder.
Loving mother of:
Klaas & Gerda Snijder
Harm Snijder & Vickie (fiancee)
Thea & Roy Posthumus
Marleen & Wayne Toth
Fondly remembered by 11 grandchildren and two great-grandchildren. She is survived by one sister in the Netherlands and many other relatives in Canada and the Netherlands.
Funeral service was held on Monday, Feb. 14, 1994, in Mountainview Chr. Ref. Church, Grimsby, Ont., Pastor A. Van Geest officiating.

Teachers

CHATHAM, Ont.: Chatham Chr. High School requires a **science teacher** Grade 8-OAC Biology Concentration, Chemistry Minor for the 1994-95 school year. Please inquire with the Principal at:

Chatham Chr. High School
90 Park Ave. E.
Chatham, ON N7M 3V4
Phone: (519) 352-4591

Classifieds

Obituaries

Jan. 2, 1935 - Jan. 7, 1994

"In my Father's house are many rooms... I am going there to prepare a place for you" (John 14:2).

The Lord suddenly took home our loving husband, Dad, and Opa

HENK VAN LEEUWEN

He will be sadly missed by his wife, Diane van Leeuwen (Brakel) and by his children and grandchildren:

Linda van Leeuwen — Winnipeg, Man.
Danielle
Julia van Leeuwen — St. Catharines, Ont.
Vicky & Allan Tiel — Winnipeg, Man.
Andrea
Nancy & Walt Hartholt — Brantford, Ont.
Christine van Leeuwen — Winnipeg, Man.

The funeral service was held at the Transcona Chr. Ref. Church on Jan. 13, 1994, with Rev. G. Martin officiating.

Correspondence address: Mrs. Diane van Leeuwen, 18 Berens Street, Winnipeg, MB R2C 2R3

On Feb. 9, 1994, in her 86th year, our mother

RENNIE ZWART-JANSSEN

went to her new home in heaven, for ever to be with her Lord.

Throughout her life Mom loved and put her trust in her God. She was grateful to Him for His faithfulness and the many blessings given to her. She enjoyed the pleasure and support of her children, many grandchildren and great-grandchildren.

Judy & Peter Buma
Janny & Albert Neutel
Harry & Grace Janssen
Luke & Helen Janssen
Simon & Alice Janssen
Rennie & Bert Hulshof

"Never again will there be sorrow, or crying, or pain, for all those former things are gone. Behold, I make all things new" (Rev. 21:4,5).

Teachers

COBOURG, Ont.: The board of **Northumberland Chr. School** invites applications for **possible teaching positions in K-8.** We are a community non-denominational school located on 7 acres, that includes a woods and a stream. If you are innovative and enjoy a challenge, please apply.

Henry Lise, Principal
R.R. #5, Cobourg, ON K9A 4J8
Phone: (905) 372-8766

LONDON, Ont.: London District Chr. Secondary School requires a **French teacher** for the 94/95 school year. Special education training would be an asset. Send letter of application and resume to:

Mr. H. Kooy, Principal
24 Braeside Ave.
London, ON N5W 1V3
Phone: (519) 455-4360

Obituaries

The Lord of all the earth called unto Himself His child, our dear mother, grandmother and great-grandmother

ANN WEENING
(VAN DER VEEN)

in her 80th year on Sunday Jan. 9, 1994.

Her beloved husband predeceased her in 1987.

We thank and praise the Lord for the great positive, Christian influence she has been to us all, her children:

Frank & Rita Weening — Newmarket
Sidney & Sylvia Weening — Tottenham
Trijntje (deceased 1935)
John & Sandra Weening — Woodstock
Walter & Jeannette Weening — Cookstown
Fred & Maaike Weening — Barrie
Pete & Linda Weening — Sarnia
Trudy & Gary Verkaik — Bradford
Andrew & Carol Weening — Tottenham
Harry & Grace Weening — Bradford

Also 49 grandchildren and 31 great-grandchildren have been blessed because of her.

The funeral took place from the Springdale Chr. Ref. Church on Jan. 12, 1994, with Rev. Howard Mc Phee officiating.

Correspondence address: R.R. 2, Tottenham, ON L0G 1W0

Teachers

DUNCAN, B.C.: The Duncan Chr. School Association operates a Christian interdenominational day school from K-12, with 350 students. We invite applications for the following **elementary positions:** vacancies for Grades 3, 5 and 7. A **special education teacher** is also needed. Computer instruction skills are an asset.

The qualifying applicant should be eligible for BC certification. Please send applications, resume and references to:

Mrs. J.M. Spyksma
5781 Chesterfield Street
Duncan, BC V9L 3M1
Phone: (604) 746-5341
Fax: (604) 746-3615

FRUITLAND, Ont.: John Knox Memorial Chr. School has **possible openings** at the **primary** and **junior** grade levels for the 1994/95 school year. Interested persons should call or write the school for application forms.

John Knox Memorial Chr. School
c/o Mr. Julius De Jager, Principal
795 Highway #8
Fruitland, ON L8E 5J3

Teachers

GEORGETOWN, Ont.: Georgetown District Chr. School has a **definite** opening for a **50% resource position.** Due to growth we also have a **possible** opening for a **60% Junior position.** Qualifications in phys.ed. would be an asset. Please send application to:

Mrs. Teena Sybersma, Principal
R.R. 1
Georgetown, ON L7G 4S4
Phone: (905) 877-4221

LANGLEY, B.C.: Langley Chr. School is a growing school of over 400 students, located in the beautiful Fraser Valley, appr. 40 km from Vancouver. Presently a K-7 school, LCS plans to introduce the Grade 8 level to its Middle School section this September. Construction of a new Middle School (Grades 6-8) and High School campus is to begin this September. The plan will be to phase in the High School starting with Grade 9 in September 1995.

Openings are anticipated at these levels:

- Grade 2
- Grade 4
- Grade 6
- Grade 8 (language arts/social studies/Bible)
- Grade 8 (science/math/computer)
- Learning assistance (50% intermediate level)
- Additional part-time needs in the area of French and band/music may also be required.

If you are interested in getting involved in the excitement of a Christian school undergoing change, and if you love children and the Lord, consider submitting an application to join the LCS team. Send applications to:

Leo Smit, Principal
Langley Christian School
21789-50th Avenue
Langley, BC V3A 3T2
Phone: (604) 533-2222

LONDON, Ont.: The London Parental Chr. School invites beginning and experienced teachers to apply for a **possible teaching position** at the **primary level** and a **full- or part-time position** at the **intermediate level.**

Expertise in computer studies and physical education would be an asset. The intermediate position includes French instruction. Please send a letter of application and resume to:

Mr. Herb Goodhoofd, Principal
LPCS
202 Clarke Road
London, ON N5W 5E4
Phone: (519) 455-0360

We look forward to hearing from you.

Teachers

MAPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School is presently accepting applications for an **assistant principal** position. This position includes up to 50% administration time out of class to help co-ordinate the intermediate grades as we move towards a Middle School/High School. Haney-Pitt Meadows Chr. School is located in the community of Maple Ridge, 40 min. east of Vancouver. Please send resumes to:

c/o Rod Berg, Principal
12140-203 Street
Maple Ridge, BC V2X 4V5

OTTAWA, Ont.: Ottawa Chr. School through restructuring and expected vacancies is interested in 3 part-time teachers for 1994-95: French, 70%; Resource, 55%; Grade 5, 50%.

Send resume to:

Wm. A. Van Dyke, Principal
Ottawa Chr. School
2191 Benjamin Avenue
Ottawa, ON K2A 1P6
or fax to
(613) 722-5836

RENFREW, Ont.: The Renfrew and District Chr. School invites applications for the position of **teacher-principal** for the 1994-1995 school year. Please state your salary expectations in your resume. Please forward applications and inquiries to:

H. Huyer, Principal
Renfrew & District Chr. School
P.O. Box 818
Renfrew, ON K7V 4H2
Phone: (613) 432-4340

SARNIA, Ont.: Lambton Chr. High School solicits inquiries relating to a **possible** position in **French** for the 1994-95 school year. Please address your inquiry and resume to:

W. Drost, Principal
LCHS
295 Essex St.
Sarnia, ON N7T 4S3
Phone: (519) 337-9122

VANCOUVER, B.C.: Vancouver Chr. School, a denominationally diverse community currently offering Kindergarten through Grade 9, anticipates having several openings for the 1994/95 school year. We will require **teachers** at the **Kindergarten and intermediate** (Grade 4/5) **level.** We also anticipate opening a Grade 10 class in the fall of 1994. Applicants for this position require a strong background in humanities, math and computers. Please forward your resume to:

Ron Donkersloot, Principal
Vancouver Chr. School
3496 Mons Drive
Vancouver. BC V5M 3E6

Teachers

SMITHVILLE, Ont.: Smithville District Chr. High School is accepting applications for **possible** positions in **English** and **Sr. Science** for the 94/95 school year. Please address all correspondence to:

The Principal
Smithville District Chr. High School
6488 Smithville Road
Smithville, ON L0R 2A0
Phone: (905) 957-3255

WILLIAMSBURG, Ont.: Timothy Chr. School has an opening for a half-time **French teacher.**

If interested and qualified, please send a resume to:

Mr. G. Postma
Timothy Chr. School
R.R. #1
Williamsburg, ON K0C 2H0

Church News

Christian Reformed Church

Classis meeting

Classis Chatham will meet Tuesday, May 10, 1994, in the Ambassador Chr. Ref. Church of Windsor, Ont. All materials for the agenda must reach the stated clerk, Jan H.G. Vandergeest, by Monday, March 28, 1994.

Save money by using the classifieds!

Attention

When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling before you transmit the text to us.
Thank you.

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(Note: See review of this book elsewhere in this issue of Christian Courier*).*

Durham Christian High School

invites applications for the position of

PRINCIPAL

to assume responsibilities for the 1994/1995 school year.
Send resume and statement of educational philosophy to:

Alison Packer
Chair of Search Committee
2839 Rellwood Dr., R.R. #8
Newcastle, ON
Phone: (905) 987-5371

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EASTER LITURGY

The **Canadian Federation of Christian Reformed Women** has published an Easter Liturgy:

"Out of the darkness... into **The Light**"

Price: 50 cents per copy (minimum order 10 copies) plus $3.50 for postage and handling.

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CANADIAN FEDERATION OF CHRISTIAN REFORMED WOMEN
P.O. Box 335, Grimsby, ON L3M 4H8
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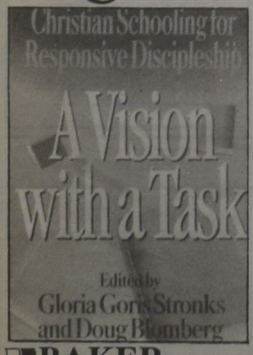
ZINGEND GELOVEN
Saturdays at 8 a.m. CHIN FM 101
P.O.Box 274 West Hill, Ont. M1E 4R5

Calendar of Events will return next week!

CLEAR VISION



In an ideal Christian educational setting students discover their personal gifts, share one another's burdens, and learn to seek shalom in the world.

In A Vision with a Task, six educators develop a vision and recommend tasks for education that are distinctively Christian and academically sound.

This book is for parents and educators who yearn for their children to learn to be responsive disciples in God's world.

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(Note: See review on page 14 of this issue.)

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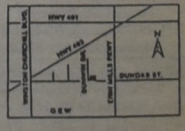

Mississauga Dundas St. - 2 Blocks W. of Erin Mills Parkway (905) 828-9511

Classifieds

Job Opportunities | **Job Opportunities** | **Job Opportunities** | **Job Opportunities** | **Miscellaneous**

Hamilton District Christian High School

Are you qualified? Are you a Christian? Are you a professional teacher? Do you enjoy interacting with young adults? Do you enjoy staff harmony? Are you looking for a challenge? Do you view teaching as a craft that requires constant refinement? ...If the answer is "yes" to all of the above, then you will apply to HDCH for one of our two full-time teaching vacancies in the areas of **Cultural Issues, English, Mathematics, or Computer Science**. Please respond in writing to:

Mr. Jim Vanderkooy, Principal
92 Glancaster Road, R.R. #1
Ancaster, ON L9G 3K9
before March 1, 1994 (FAX 905-648-3139)

P.S.: The ability to teach vocal music skills is an asset worth your mention.

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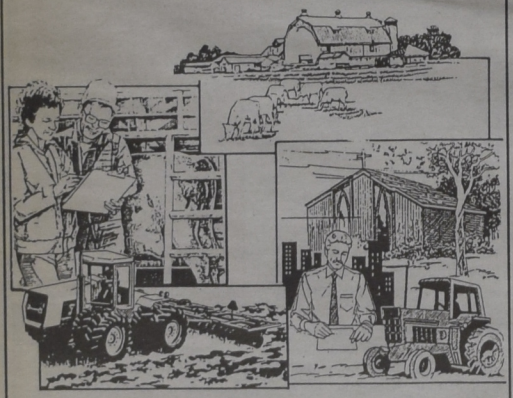

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- **Ethics**

Women candidates are particularly encouraged to apply. Applicants should possess a Ph.D. and should subscribe to the Christian basis of the Institute. Responsibilities include teaching master's and doctoral level courses, thesis supervision and committee duties, participating in interdisciplinary faculty research projects, and engaging in an individual program of academic research and publishing.

Current starting salary is approximately
$40,000 + benefits
In accordance with Canadian immigration laws, this advertisement is directed to Canadian citizens and permanent residents. Qualified candidates should send letter of application, curriculum vitae, and names of three references to:

Dr. Harry Fernhout, *President*
Institute for Christian Studies
229 College Street, Toronto, ON M5T 1R4

ICS INSTITUTE FOR CHRISTIAN STUDIES

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AJ Travel Globe Inc., Attention: Jake Kingma
100, 2975 Gladwin Road, Abbotsford, BC V2S 6W8

Dordt College

Information Officer

Dordt College seeks an information officer to begin fall 1994. The information officer is responsible to the president to provide the leadership, strategic planning, and management essential to assure that academic and administrative operations of the college are supported by appropriate, high-quality, cost-effective, leading-edge information services. Relevant advanced degree and experience required.

Dordt College seeks to hire individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for administrative leadership.

For a complete job description and application materials, send letter of inquiry detailing qualifications to Dr. J.B. Hulst, President, at the address below. Deadline for receipt of letter is March 1, 1994.

Dordt College is an AA/EOE employer.

DORDT COLLEGE
Sioux Center, IA 51250-1697
Ph: 712-722-3771
FAX: 712-722-1198

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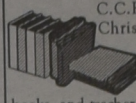

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Redeemer appoints its own VP as president

Bert Witvoet

ANCASTER, Ont. — It took exactly a year, but Redeemer College has finally decided who will be President Henry R. De Bolster's successor when he retires this year.

Even though the initial process saw a screening committee sift through 38 nominations and applications, the choice last weekend came down to two final candidates: Dr. Justin Cooper and Dr. Elaine Botha. Cooper is vice-president of academic affairs at Redeemer College and Botha is head of the philosophy department at Potchefstroom University in South Africa.

In what one committee member described as a traumatic experience, the final secret ballot saw Justin Cooper emerge as the choice of the board of trustees.

In Cooper the board has found the person with the greater familiarity with the college and its community as well as the more extensive knowledge of the Canadian university and government scene.

Two excellent candidates

What made the decision traumatic for several board members was that both candidates had been nearly unanimously declared "appointable" in a previous secret ballot, and that one of them had to be denied.

"The board would have been happy with either candidate," says board member Bill de Jong, who had to break the news of the outcome to both candidates. "But there had to be one loser."

PHOTO: COURTESY REDEEMER COLLEGE

Dr. Justin Cooper

De Jong, who lives in Norwich, Ont., describes Elaine Botha as a person with excellent academic credentials, someone who has extensive administrative experience, is well known in the Reformed academic community in North America and who exudes a lot of charisma.

He hints at the fact that some students and staff will initially be disappointed with the results since Botha has made a deep impression on the college community.

Board member Nelly Westerhoff of St. Catharines, Ont., says that she has complete peace with the process, which according to her showed no animosity and no tension. What matters, according to Westerhoff, is that at the meeting there was a genuine concern for what was best for the college and the whole constituency.

Expects vitality

Cooper, who accepted the five-year appointment, says on his first day back to work as president-elect that his vision for the college is that it remain faithful to its mission of bringing Reformed Christian scholarship to students and the larger society.

He speaks of the neo-Calvinist tradition as a "treasure that needs to be translated into a North American idiom without losing its character."

Cooper says his attitude is one of expectation of spiritual vitality and dynamic growth. That is accompanied by the knowledge that "being faithful can bring promise and persecution," he adds.

Dr. Cooper earned his PhD in political science from the University of Toronto, with areas of specialization in international relations theory, international organizations, history of political theory, and modern political thought.

He lives in Dundas, Ont., with his wife, Jessie. They have two sons; one is a Redeemer College student, the other a Redeemer College alumnus.

Calvin College and Reformed Bible College receive major grants

Robert VanderVennen

GRAND RAPIDS, Mich. — Grants for minority student scholarships from the James Bere family and from the Hearst and the Knight Foundations are helping Calvin College build a $3 million endowment, called the MOSAIC 2000 fund, to provide scholarships to ethnic minority students, the college has announced.

At a recent speech at Calvin, David Bere announced a $250,000 donation by his family to set up the James F. Bere Memorial Scholarship Fund. A Calvin graduate, James Bere was chairperson and chief executive officer of Borg-Warner Corporation. This donation continues the Bere family's legacy of service to ethnic and racial minority populations.

This donation joins a $100,000 commitment from the William Randolph Hearst Foundation for the same purpose. The college also received a $165,000 grant this past summer from the John S. and James L. Knight Foundation in Detroit, designed to enable Calvin and two community organizations in Detroit help ethnic minority middle and high school students prepare for college.

Calvin has also recently been awarded a $400,000 grant from the Kresge Foundation for computers and other equipment to be used in the college's science laboratories.

RBC gets grant for biblical research

Reformed Bible College (RBC) also located in Grand Rapids, recently announced a grant of $10,000 for the purchase of computer hardware and software for biblical research.

To this point students have been engaged in traditional methods of biblical research, including the use of a standard lexicon, concordances and tedious work at vocabulary analysis. The new software analyzes words of the Greek and Hebrew text in terms of their function and meaning, provides vast databases and allows students quickly to compare major translations.

The new equipment gives RBC a premier computer lab for biblical research for its students and others in western Michigan.

Calvin College starts co-op program

Robert VanderVennen

TORONTO — Students majoring in economics and business at Calvin College will now take five years to finish their college program because their department is starting a co-operative education program, says the college.

The aim of the program is to alternate college study with some months of paid work in three different business situations. The work time will come during one summer, and a fall and spring semester, which will take up approximately 12 months altogether.

"Students will benefit as they apply theory to actual work environments," says Calvin's Deborah Kiekover, director of co-operative education. The program also gives businesses a hand in training tomorrow's business leaders, and the Calvin faculty will gain from interaction with the business community. Students will have a much better idea what it's like to work in the business environment, Kiekover believes.

At first the work opportunities will be limited to western Michigan, but eventually it is hoped that the work opportunities will extend across North America.

News Digest

Edited by Irene Bom

Teddy bears fly to Zagreb

BELLEVILLE, Ont. (CP) — A Canadian Forces transport aircraft was loaded with more than 2,000 kilograms of teddy bears and winter clothes for a recent relief flight to help children in Croatia.

The teddy bears and clothes, gifts from youngsters in Kelowna, B.C., and Newfoundland were taken to distribution centres in Zagreb. Children's entertainer Terry Rielly of Newfoundland, known as The Teddy Bear Man, began a campaign to gather 10,000 teddy bears for children in Bosnia and Croatia.

NDP sweeps out witch

VANCOUVER (EP) — A self-professed witch who was drummed out of the NDP has accused party leaders of religious discrimination.

Sam Wagar says he is a priest in the Covenant of the Goddess Church, which worships "the Horned God" and holds nude moonlit rituals.

Wagar was nominated to run for the provincial legislature, but was replaced by another candidate when party members learned of his religious beliefs. Wagar accused the party of religious prejudice.

Firm offers three-year parental leave

PARIS (Reuter) — French food company Fleury-Michon will pay fathers and mothers to take a three-year leave after the birth of a child in a move to fight unemployment and employ young jobless. The company, which employs 1,955, hopes to be able to offer work to 40 first-time job seekers.

Those taking up the offer will receive a monthly 2,929-franc ($660) "parents allowance" for three years — the amount the state pays parents taking leave after their third child. The company will pay 80 per cent of the 1.5-million-franc cost, with the rest coming from a company-financed fund for staff leisure programs.